

THE
CHRISTIAN REMEMBRANCER.

OCTOBER, 1833.

REVIEW OF NEW PUBLICATIONS.

ART. I.—*History of the Progress and Suppression of the Reformation in Spain in the Sixteenth Century.* By THOMAS M'CRIE, D.D. Edinburgh: Blackwood. London: Cadell. Pp. viii. 424.

THE genius of Popery is under all circumstances and in all climates the same. The genial sky of Italy, or the more clouded regions of the north, produce no corresponding effects on the baleful spirit of superstition and idolatry, which breathes in every line of the profession of faith of the Romish Church. Even time itself, the great physician, fails in prescribing a cure to the evils generated by intolerance, and perpetuated by bigotry; and we in vain look for an oasis in the great desert which the blighting influence of Popery has created in the moral world.

It is a melancholy contemplation, in the present advanced state of intellectual and physical research, to find no corresponding progress in the "one thing needful"—to observe little of the active spirit of Christianity amongst even the professed followers of the Gospel—and religion, either degenerating into apathy, or rushing headlong into the opposite extreme of fanaticism. To penetrate the causes which tend to produce such awful effects in human society, would require far more space than our pages will admit; but something, we trust, may yet be done to stem the tide of irreligion, profaneness, and absurdity, which threaten the walls of our Sion; and, on the present occasion, it shall be our endeavour to draw, from the volume before us, such a picture of the genius and spirit of Popery, as shall convince our readers, that, both with respect to God and man, the Romish superstition is indefensible.

Spain, to which our attention is particularly directed, may be considered the stronghold of Antichrist. Even Rome herself, the very seat of the Beast, cannot boast of such a host of misguided devotees

In Italy, the intercourse which has for some time been carried on with various Protestant states, has tended to produce a certain degree of enlightenment, which has induced a habit of thinking, which must ultimately be fatal to the influence of the Vatican. But in Spain it is far otherwise. That isolated and unhappy land, in a moral and religious point of view, is plunged in worse than Cimmerian darkness; the "candlestick" has been "removed" from her Church; "the light" of the Gospel there "shineth in darkness, and the darkness comprehendeth it not;" the good seed hath been trodden under foot, or withered on the rocky soil of a degraded idolatry, and the Gospel is itself a sealed book to the benighted population.

With the exception of Ireland, indeed, Spain is the least civilized country in Europe; and it is that analogy of causes which has produced the same barbarism, that has induced us to bring under the notice of the public Dr. M'Crie's admirable volume. And we have done this with the anxious hope, that the disciples of expediency, and friends to the spoliation of the Irish Church, and desecration of our Protestant altars, may derive wisdom from historical fact, and pause ere they bow the knee to the Baal of Popery, and concede to the clamour of a ferocious rabble, the very bulwarks to which, under Providence, we owe the purity of the established faith.

We have not unfrequently held converse with individuals, well-informed in other respects, who have been totally ignorant of the "progress of the Reformation" in Spain; and unaware that the true light of the Gospel had ever shone in that country. To such, the perusal of the present book is strongly recommended. It commences with a review of the ecclesiastical history of Spain before the Reformation, and illustrates this era by the incidental mention of a fact that ought to be more generally known; namely, the first preaching of the unadulterated word of God in Spain, through the instrumentality of the persecuted Vaudois, who appear to have established themselves beyond the Pyrenes as early as the middle of the twelfth century, where they remained undisturbed for the space of about fifty years; at which time, (1194,) according to Llorente, Pope Celestin III. sent the Cardinal St. Angelo, as legate, to attend a council at Lerida, who prevailed on Alfonso II. king of Arragon, to publish an edict, ordering the Vaudois, Poor Men of Lyons, and all other heretics, to quit his territories under severe pains.

The flame of pure religion was not, however, stifled by this and subsequent edicts; nor even by the death of Pedro II. who fell, in 1213, fighting in defence of the Albigenses, at the battle of Muret; for, according to Dr. M'Crie:—

From the accession of Pope Gregory IX. to that of Alexander IV. (that is, from 1227 to 1254,) they had grown to such numbers and credit, as to have Churches in

various parts of Catalonia and Arragon, which were provided with Bishops, who boldly preached their doctrine. Gregory, in a brief which he addressed to the Archbishop of Tarragona and his Suffragans, in 1232, complains of the increase of heresy in their dioceses, and exhorts them to make strict inquisition after it by means of the Dominican Monks; and his successor, Alexander, repeated the complaint. In 1237, the flames of persecution were kindled in the viscounty of Cerdagne and Castlebon, within the diocese of Urgel; forty-five persons being condemned, of whom, *fifteen were burned alive, and eighteen disinterred bodies* cast into the fire. In 1267, the inquisitors of Barcelona pronounced sentence against Raymond, Count of Forcalquier and Urgel, ordering his bones, as those of a relapsed heretic, to be taken out of the grave; and, two years after, they passed the same sentence on Arnold, Viscount of Castlebon and Cerdagne, and his daughter Ermesinde, wife of Roger-Bernard II. Count of Foix, surnamed the Great. Both father and daughter had been dead upwards of twenty years, yet their bones were ordered to be disinterred, "provided they could be found;" a preposterous and unnatural demonstration of zeal for the faith, which is applauded by the fanatical writers of the age; but was, in fact, dictated by hatred to the memory of the brave and generous Count de Foix. When summoned in his life-time to appear before the Inquisition at Toulouse, that nobleman not only treated their order with contempt, but in his turn summoned the Inquisitors of the county of Foix to appear before him as his vassals and subjects. During his exile at the court of his father-in-law, he was excommunicated by the Bishop of Urgel as a favourer of heresy; and, although the sentence was removed, and he died in the communion of the Church, yet the Inquisitors never could forgive the disinterested and determined resistance which he had made to their barbarous proceedings. They put one of his servants to the torture, with the view of extorting from him some evidence upon which they might pronounce that his master had died a heretic; and, having failed in that attempt, they now sought to wreak their vengeance on the memory and the ashes of the Countess and her father.—Pp. 34—36.

Here we perceive another beautiful specimen of the Christianity of Popery! not confined to the living, but extended to the dead,—not limited to the persecution of the actual offenders, but in impotent and disgusting fury, wreaking vengeance upon the innocent, and disturbing the ashes of those, whose immortal souls might, at the very hour, be witnessing against their oppressors at the bar of an offended God. During the entire fourteenth century, the persecution of the Albigenses was continued by the besotted Papists,—scarcely a year passed in which numbers were not barbarously led to the stake. The better the man, the more bitter the hostility of these pious representatives of St. Peter; the purity of the Reformed, or rather, Primitive Church, preserved by these simple and lowly followers of Christ, was felt to be a virtual reproach to monkish depravity and superstition; and, therefore, the Inquisition, like a Moloch, was destined to receive the holocaust of beings as pure as the innocents sacrificed to pagan demons during the worst ages, and in countries where the worship of the Deity had degenerated into the very abomination of desolation.

Among those who were condemned for heresy at this period, (writes our author,) was Arnaldo, of Villa Neuva, in Arragon, a celebrated physician and chymist. He taught, that the whole Christian people had, through the craft of the devil, been drawn aside from the truth, and retained nothing but the semblance of ecclesiastical worship, which they kept up from the force of custom;—that those who lived in cloisters threw themselves out of charity,—and that the religious orders in general falsified the doctrine of Christ;—that it is not a work of charity to endow chapels for celebrating masses for the dead;—that those who devoted their money for this purpose, instead of providing for the poor, and especially the poor belonging to

Christ, exposed themselves to damnation;—that offices of mercy and medicine are more acceptable to the Deity than the sacrifice of the altar;—and that God is praised in the Eucharist, not by the hands of the priest, but by the mouth of the communicant.”—P. 41.

We have selected the above passage, to show how far the principles of the Reformation, even at this early period, were recognized in Spain; and as a proof that the soil of that unhappy country was most genial for the reception of the good seed of the Gospel; and that a bountiful harvest must have resulted, had not the labourers been sacrificed, and the seed itself been trodden under foot by the minions of the Inquisition.

The entire portion of the volume devoted to the history of that abominable tribunal, abounds with facts of the most appalling character, which, if our limits permitted, we would willingly transfer to our pages; as it is we must refer to Dr. M'Crie's most valuable and interesting work, which will repay the labour of an attentive perusal. A short passage, however, illustrative of the “Genius of Popery,” during its palmy state, reminds us so forcibly of the character of modern Papists, both in a portion of our own empire and in foreign countries, that in corroboration of our position we insert it. Speaking of the Inquisition, it is observed:—

That part of the process which relates to the torture is a monstrous compound of injustice and barbarity. If, after the evidence is closed, the tribunal find that there is only a demi-proof of guilt against the prisoner, it is warranted, by its instructions, to have recourse to the torture, in order to enforce him to furnish additional evidence against himself. He is allowed, indeed, to appeal to the council of the Supreme against the sentence of the inquisitors ordering him to be tortured; but then, by a refinement in cruelty, it is provided that the inquisitors shall be judges of the validity of this appeal; and, “if they deem it frivolous, shall proceed to the execution of their sentence without delay.” In this case, the appeal of the poor prisoner is as little heard of as are the shrieks which he utters in the subterraneous den to which he is conducted without delay, where *every bone is moved from its socket*, and the blood is made to start from every vein of his body.—P. 101.

We are far from wishing to shock the feelings of our readers by a minute detail of these infernal horrors. We could, were we so minded, absolutely appal the public by a narrative of the abominations not only perpetrated, but extolled by Papists, ancient and modern; in speaking of which, Llorente, historian and ex-secretary of the Inquisition, expressly states, that in no one instance have they been exaggerated; and further, which we particularly recommend to the pro-popery sophists, that *in spite of the scandal which they have given, there is not, after the eighteenth century is closed, any law or decree abolishing these tortures!!!*

The fact is, the principles of the ancient and modern Inquisition are radically the same; and the Papists only want the power to exhibit their malignant characteristics openly—they do not even profess that their moral principles, or profession of faith, have in any important respect varied from those put forward at the Council of Trent;—their

hatred of Protestantism is in no degree diminished : as a proof of which, we have only to turn our attention to the ferocity of the Irish peasantry, which is encouraged by the priests, with the sole view of intimidating the resident Protestants, and driving them to self-exile, and thus pave a way for the overthrow of the Established Church in Ireland, and the restoration of that bigotry and superstition, which will enable the Jesuitical worshippers of the Pope to prey upon their benighted countrymen.

We dare scarcely, indeed, trust ourselves upon this subject ; but this casual allusion to what is forced upon our notice by the every-day occurrences in the sister kingdom, will, we trust, not only open the eyes of the friends of real Christianity, but induce the appointed guardians of our Established altars, to stand with their loins girded, and armed with the entire spiritual armour recommended by the Apostle, prepared, if required, to go forth conquering, and to conquer. These are no days for temporizing—the gauntlet has been thrown down by a host of implacable enemies—the standard of heresy and schism—the banner of popery and infidelity—the Socinian tocsin, all, all call us to the field—but greater is He that is for us, than he that is against us. Under the great Captain of our salvation, what have we to fear, even though the powers of hell were combined against us ?

But it may, perhaps, prove one of the best antidotes to the poison, if we refer to the history of past ages, and thence deduce conclusions calculated to ward off, if not altogether destroy, the machinations of our enemies. It is obvious to the most casual and least interested observer, that the character of the Papist, however modified by education, and enchained, as it were, by outward circumstances, is intrinsically the same in all ages and in all countries. We shall, therefore, return to the point from which we have somewhat digressed, and draw further upon the resources afforded us by Dr. M'Crie. Even the very confined space we have been enabled to devote to extracts from his invaluable work, must have convinced the reader not only of its own intrinsic merit, but prepared him for the conclusion, that the kingdom of Spain was not only inclined to dispute the infallibility of the *soi-disant* successors of St. Peter, but also anxious to receive the purer doctrines of Christianity taught by the early Reformers.

Independent of this, the intercourse between that country and Germany, in consequence of the advancement of the Spanish monarchs to the imperial throne, must have paved the way for the general reception of the opinions of Luther, who about this period boldly attacked not only the abuses, but also the authority of the see of Rome. Accordingly we find, that as early as the year 1519, John Froben, a celebrated printer of Basle, had sent Luther's *Sämtliche Schriften* into that country. These, being written in the Latin tongue, were of course inaccessible to

the general reader ; but such a hold did they take of the minds of the most enlightened, even among the priesthood, that Luther's fame was spread abroad, and his Commentary upon the Galatians was forthwith translated into Spanish.

The dayspring now appeared to have dawned upon those children of darkness ; but, alas ! Antichrist was not to be thus easily foiled—every method was taken to prevent the spread of Lutheran books and opinions—the Papists determined to “place the light under a bushel,” and the inquisitors were instantly authorized to strike with the sentence of excommunication all not only who read or possessed books which contained the “truth as it is in Jesus,” but who did not denounce those whom they knew to be guilty of that offence. Spain, in consequence, during the whole of the sixteenth century, became one vast slaughter-house of the disciples of Christ, a very valley of Hinnom.

Illustrations of the truth of what we have asserted are so abundant, that we are at a loss which example may most profitably be selected. Crimes against heretics became virtues. Robbery, murder, fratricide, parricide, all were justified by the Jesuits, if the followers of the Reformed opinions were the victims. Take for instance the case of a Spaniard, whose life is recorded in Fuller's *Abel Redivivus*, and whose cruel death by the hand of a brother is thus graphically described by Dr. M'Crie :—

Juan Diaz, a native of Cuença, after he had studied for several years at Paris, was converted to the Protestant religion by the private instructions of Jayme Enzinas. Being liberally educated, he had, previously to that event, conceived a disgust at the scholastic theology, and made himself master of the Hebrew language, that he might study the Bible in the original. With the view of enjoying the freedom of professing the faith which he had embraced, he left Paris in company with Matthew Bude and John Crespin, and went to Geneva, where he resided for some time in the house of his countryman, Pedro Malvenda. Having removed to Strasburg in the beginning of the year 1546, his talents and suavity of manners recommended him so strongly to the celebrated Bucer, that he prevailed on the senate to join the Spanish stranger with himself in a deputation, which they were about to send to a conference on the disputed points of religion, to be held at Ratisbon. On going thither, Diaz met with his countryman, Pedro Malvenda, whom he had known at Paris, and was now to confront as an antagonist at the conference. To the pride and religious prejudices of his countrymen, Malvenda added the rudeness of a doctor of the Sorbonne, and the insolence of a minion of the court. When informed by Diaz of the change which had taken place in his sentiments, he expressed the utmost surprise and horror ; saying, that the heretics would boast more of making a convert of a single Spaniard, than of ten thousand Germans. Having laboured in vain, at different interviews, to reclaim him to the Catholic faith, he laid the matter before the Emperor's confessor. It is not known what consultations they had ; but a Spaniard, named Marquina, who had transactions with them, repaired soon after to Rome, and communicated the facts to a brother of Diaz, Doctor Alfonso, who had long held the office of advocate in the Sacred Rota. The pride and bigotry of Alfonso were inflamed to the highest degree by the intelligence of his brother's defection ; and taking along with him a suspicious attendant, he set out instantly for Germany, determined, in one way or other, to wipe off the infamy which had fallen on the hitherto spotless honour of his family. In the mean time, alarmed at some expressions of Malvenda, and knowing the inveteracy with which the Spaniards hated such of their countrymen as had become Protestants, Bucer and the other friends of Juan Diaz had prevailed upon him to retire for a season to Neuberg, a small town in Bavaria, situated on the

Danube. On arriving at Ratisbon, Alfonso succeeded in discovering the place of his brother's retreat, and after consulting with Malvenda, repaired to Neuberg. By every art of persuasion he sought, during several days, to bring back his brother to the church of Rome. Disappointed in this he altered his method,—professed that the arguments which he had heard had shaken his confidence, and listened with apparent eagerness and satisfaction to his brother, while he explained to him the Protestant doctrines, and the passages of Scripture on which they rested. Finding Juan delighted with this unexpected change, he proposed that he should accompany him to Italy, where there was a greater field of usefulness in disseminating the doctrines of the Gospel than in Germany, which was already provided with an abundance of labourers. The guileless Juan promised to think seriously on this proposal, which he submitted to the judgment of his Protestant friends. They were unanimously of opinion that he should reject it; and in particular, Ochino, who had lately fled from Italy, and was then at Augsburg, pointed out the danger and hopeless nature of the project. Alfonso did not yet desist. He insisted that his brother should accompany him at least as far as Augsburg, promising to acquiesce in the decision which Ochino should pronounce, after they had conversed with him on the subject. His request appeared so reasonable, that Juan agreed to it; but he was prevented from going by the arrival of Bucer and two other friends, who, having finished their business at Ratisbon, and fearing that Juan Diaz might be induced to act contrary to their late advice, had agreed to pay him a visit. Concealing the chagrin which he felt at this unexpected obstacle, Alfonso took an affectionate leave of his brother, after he had, in a private interview, forced a sum of money upon him, expressed warm gratitude for the spiritual benefit he had received from his conversation, and warned him to be on his guard against Malvenda. He proceeded to Augsburg on the road to Italy; but next day, after using various precautions to conceal his route, he returned, along with the man whom he had brought from Rome, and spent the night in a village at a small distance from Neuberg. Early next morning, being the 27th of March, 1546, they came to the house where his brother lodged. Alfonso stood at the gate, while his attendant, knocking at the door, and announcing that he was the bearer of a letter to Juan Diaz from his brother, was shown up stairs to an apartment. On hearing of a letter from his brother, Juan sprang from his bed, hastened to the apartment in an undress, took the letter from the hand of the bearer, and as it was still dark, went to the window to read it, when the ruffian, stepping softly behind him, despatched his unsuspecting victim with one stroke of an axe, which he had concealed under his cloak. He then joined the more guilty murderer, who now stood at the stair foot to prevent interruption, and ready, if necessary, to give assistance to the assassin, whom he had hired to execute his purpose.—Pp. 181—184.

It is, we are satisfied, quite unnecessary to offer any apology for the length of the preceding extract. Every line is replete with matter for serious consideration. Every sentence may be looked upon as a verdict against Popery. And it must be borne in mind, that this case of fratricide is not by any means isolated; the whole volume before us, indeed, is a register of atrocities. We are subsequently told of a young lady of rank, who, refusing to confess, was put into the engine *del burro*, which was applied with such violence, that the *cords penetrated to the bone of her arms and legs*; and some of the internal vessels being burst, the blood flowed in streams from her mouth and nostrils. She was conveyed to her cell in a state of insensibility, and expired in the course of a few days. We read of parents denouncing their children, and children their parents; members of the same family betraying each other to the familiars of the *unholy* office; and husbands and wives mutually sacrificing each other at the instigation of an abandoned priest. The "History of the Reformation in Spain," is, in fact, a martyrology.

We are not, however, without hope that the blood of the Spanish martyrs has not been shed in vain. They offered to God a sacrifice of a sweet-smelling savour. They left their testimony for truth in a country where it had been eminently opposed and outraged. That testimony, we venture to pronounce, has not altogether perished. Who knows what effects the record of what they dared and suffered may yet, through the divine blessing, produce upon that unhappy nation, which counted them as the filth and offscouring of all things, but was not worthy of them? Though hitherto lost on Spain, it has not been without fruit elsewhere. The knowledge of the exertions made by the Spaniards, and of the barbarous measures adopted to put them down, provoked many in other countries to throw off the Papal yoke, and to secure themselves against similar cruelties. And who can tell whether the publication of such books as that of Dr. M'Crie may not be instrumental in the final overthrow of Popery; certain are we that the most enthusiastic and visionary advocates of "Catholic Emancipation," as it is termed, must be shaken in their theories by such a record of appalling facts; and we earnestly recommend the learned doctor to favour the public with a popular abridgment, especially of that portion containing the "suppression of the Reformation."

We are not alarmists,—we have, indeed, no fear of the result of any trial to which our Church Establishment may be subjected. Like Shadrach, Meshach, and Abednego, if submitted to the ordeal of fire, we doubt not that the reformed religion will come out unscathed; for, like them, it rests upon the power and promises of the eternal Son of God, "mighty to save." But we have raised up our voice, lest, by any means, some should be cast-aways; for Popery is calculated to dry up the resources of the mind, to cramp and debase its genius, to lower its native dignity, and poison the very fountains of every social virtue, and, finally, to lead men to deny, to a certain extent, the "Saviour that bought them," by the substitution of other mediators.

ART. II.—*Researches in Greece and the Levant. By the Rev. JOHN HARTLEY, M. A. late Missionary in the Mediterranean.* London: Seeley and Burnside. 1833. 12mo. Pp. 383. Second Edition.

To this work are appended a series of journals, which have already appeared in the *Missionary Register*;* our attention will, therefore, be confined exclusively to the *Researches in Greece*; for though we could, notwithstanding their publication in a periodical which we do not often praise, find much to interest in the Journals, we have no room to spare

* Vide also *Christian Remembrancer*, Vol. X. p. 485. Mr. Hartley was the companion of Mr. Arundell in his visit to the Apocalyptic Churches.

for more than a few observations on the present state of the Greek Church, as depicted by the author, who is evidently a man of talent and a sincere advocate for truth. Had opportunity allowed, we could have extended our notice further; for the book repays perusal, and is written in a good spirit, barring a few sprinklings of opinions with which we have not hitherto shewn much sympathy.

Mr. Hartley commences his statement respecting the doctrines of the modern Greek Church, by informing his readers, that its "views of human danger" are inadequate; that instead of believing that our natural condition is a condition of ruin, the Greeks repose exclusively on a sort of speculative notion, that by attending to certain forms, believing certain doctrines, and abstaining on the whole from certain crimes, salvation is procured.

Justification, they represent as obtained by faith and works conjoined; the merits of Christ are professed, not denied, but human merits are made the chief ground of security. Certainly, "the great doctrine of the primitive times was *Christ crucified*;" but with the Greeks, the *wood of the cross* is made the ground of Christian boasting, and not the thing signified thereby. As to regeneration, it is taken for visible baptism; and though the procession of the Holy Ghost is a peculiar doctrine of the Greek Church, the aid of the Spirit is seldom sought. The mistakes that have been made about regeneration, which is, after all, the distinguishing and characteristic doctrine of the Scriptures, are not confined to the Greeks; but we cannot close our eyes to the fact, that in all countries baptized men do not unfrequently bear the outward garb of unregenerate men. We suspect, however, in Mr. Hartley's remarks on these subjects, there is a leaning to his own interpretation of the terms on which he has commented.

It is not surprising that the Eastern and Western Churches should have many things in common. The worship of the Virgin is a common feature in both.

The most palpable corruption of Christianity, which engages the notice of one conversant with oriental Christians, is the excessive adoration which is paid to the Virgin Mother of our Lord. On visiting Greek churches, I have often opened the books of prayers which have fallen in my way; and I have almost invariably noticed, that ascriptions of praise, and language of prayer, of the most repulsive character, meet the eye. The following are examples: AMIDST ALL THE SORROWS OF LIFE, TO WHOM CAN I FLEE FOR REFUGE, BUT TO THEE, O HOLY VIRGIN? They pray, that THEY MAY LOVE HER WITH ALL THEIR HEART AND SOUL AND MIND AND STRENGTH—that THEY MAY NEVER SWERVE FROM HER COMMANDMENTS. One of the first prayers which a Greek child is taught to utter, is as follows: ON THEE I REPOSE ALL MY HOPE, MOTHER OF GOD: SAVE ME! In the Greek Burial-service there is this expression: TO EARTH ARE WE REDUCED, HAVING TRANSGRESSED THE DIVINE COMMAND OF GOD; BUT BY THEE, O HOLY VIRGIN! ARE WE RAISED FROM EARTH TO HEAVEN, HAVING THROWN OFF THE CORRUPTION OF DEATH.—Pp. 43, 44.

The worship of Saints is also another corruption of the sister Churches.

A well-informed physician in the vicinity of Constantinople complained to me, that when he was called in to visit a patient, he usually found that, for the purpose of obtaining recovery, vows had been paid to St. Nicholas, or some other saint. If a cure was effected, the whole credit of the return to health was awarded to the saint, and his vows were infallibly fulfilled; but to the physician no thanks were given, and often his bill remained unpaid.

The veneration given to the respective saints of Corfu, Cefalonia, and Zante knows no bounds. Each of these islands possesses the supposed body of its patron; and innumerable miracles performed by them are in constant circulation. The Corfiotes imagine, that not unfrequently St. Spiridion rises from his tomb, and proceeds on visits to various parts: and, during the siege of Missolonghi, the report gained currency, that he was gone in person to assist the Greeks in the defence of that important post. It is not only undoubted, that the inhabitants of these islands are apprehensive, in the language of profaneness, to swear by St. Spiridion, St. Gerasimo, and St. Dionysius; but I have heard of an unquestionable occurrence of the following description, and I believe the circumstance by no means rare. Two men, who had deposed before a tribunal to certain facts of which they professed themselves witnesses, by kissing the cross, after being called upon to depose to the same facts in the church and in the name of the saint, actually refused to do so; leaving no doubt, on the minds of all present, that they had perjured themselves in the name of Christ, whilst they could not venture to attest a falsehood in the name of the saint.—Pp. 47, 48.

The Archangel Michael, Taxiarches, is also an object of adoration. Mr. Hartley well illustrates by it a passage in Herodotus, who speaks of the Lycus at Colossæ, pursuing an underground course. The modern Greeks state that, when an inundation threatened the city, the Archangel Michael descended from heaven, and opened the chasm to save the population. Now Theodoret states, that up to his own time, a Church of the Archangel Michael existed in Phrygia; and probably St. Paul alludes to this in Colossians ii. 18. There is, or was, a monastery at the very spot, dedicated to the Taxiarches. A curious story is told at Tzesme, of a Greek who was hanged by the Turks, and afterwards transformed into a saint, having his picture suspended in the churches, and being worshipped as Stratolates; this, by the way, might serve as a parallelism to the Laureate's "Pilgrim of Compostella." In cases of this kind, auguries are formed from the luminous appearance of the body in the night after execution, as betokening the exaltation of the martyr. In all probability many modern superstitions of the kind in Greece are more ancient than the religion in which they are employed; for it would not be a difficult task to bring direct evidence from the old Greek authors, of similar notions prevalent before the dawn of Christianity. All martyrs have been looked on as saints; but when preparation for martyrdom becomes a part of modern Greek education, the march of intellect has progressed since the days of Homer and his heroes. The commonest cases of martyrdom now-a-days are amongst those who at some previous period have embraced Mahomedanism. The Greek Synaxaria contain narratives of the kind, and prayers with which the martyr-saint is worshipped.

The worship of pictures is another feature in the Greek religion:—*statues* are deemed *idolatrours*, but *pictures* not so! Candles are burned

before these miserable abominations of half-instructed art, and little copies attached to them to serve for kissing.

A friend of mine (says our Author) once spent a night at Magnesia, in his way from Smyrna to Constantinople. His host was a picture-seller. In the course of the evening a countryman came to purchase a picture of St. Nicholas. "What kind of a picture do you want?" inquired the painter. "Is it a miracle-working St. Nicholas, or a plain St. Nicholas?" The countryman begged to see both. They were accordingly produced; and, in answer to inquiries, the painter informed his customer, that the miracle-working picture had leaped the night preceding from the station which it occupied, had marched along the floor to a considerable distance, and had then resumed its original position. The price of this picture was in consequence nearly double that of the plain St. Nicholas. The purchaser seemed anxious to obtain what appeared so valuable a treasure; but his poverty only permitted him to buy the plain St. Nicholas.—Pp. 56, 57.

This is as bad as the story told of the famous *wafer* in the Church of St. Gudule at Brussels, than which no much greater absurdity can exist. We quote Mr. Hartley in illustration:—

It is not the highest kind of worship, *λατρεία*, which they give to saints: this they reserve for God alone. To the saints they give *προσκύνησις*; and to the Virgin Mary, *ὑπερδουλεία*. The Septuagint Version, which is in common use amongst them, completely silences them. The very word, *προσκυνῶ* is employed, as well as *λατρεύω*, in the xxth chapter of Exodus, with the most absolute prohibition connected with it. I have often found the Chapter of Epiphanius against the Collyridians (adv. Hæres. lib. iii. 69 & 79) strike them with astonishment. Here one of their own Greek saints and fathers, no less than six times in a single chapter, declares it illegal to give even *προσκύνησις* to the Virgin Mary; and stigmatizes the practice as idolatrous and diabolical. But no passage in the Fathers is calculated to produce so strong an impression on the Greeks as the Homily of St. Chrysostom on Matt. xii. 46—49. Here the Divine Chrysostom, as he is uniformly styled, charges the Virgin with ambition and folly. He declares that it is possible for men, as well as women, to have much higher honour conferred upon them than was bestowed on Mary, that it is the performance of the will of God which constitutes the mother, more than the pangs of parturition; and, in consequence, he exhorts his hearers to pursue with all diligence the path which will conduct them to this great object. On shewing this passage to a Greek of Smyrna, I was not surprised to hear him say: "I should have considered this language blasphemy, had not St. Chrysostom employed it." Many adduce the Legend of Abgarus,* to which reference has just been made; and others appeal very confidently to the pictures of the Virgin, which they consider to have been drawn by St. Luke. Conversing once with a native of Ithaca, on the latter subject, he positively asserted, that the fact was mentioned by St. Luke himself in his Gospel. Of course, I challenged him to produce the passage. He returned home, in order to search for it; and appeared much abashed, when I next met him, at having failed in his inquiry.—Pp. 57—59.

No less than four annual Lents, and two weekly Fasts, will satisfy the modern Greeks; more than half the year is dedicated to fasting, and Wednesday, not Saturday, distinguishes them from Rome. One of the Sundays in Lent is called *Cheese Sunday*, because that article is then allowed. We believe the English *Pancake Day* never became an ecclesiastical title, but the Greeks are not more foolish in names than ourselves.

The Greeks hold seven Sacraments: in baptism the water is poured

* "The Legend of Abgarus" states, that our Saviour sent to King Abgarus a handkerchief, containing the representation of his face!

on the child, and the form runs, "N. N. the servant of God, is baptized." Ancient classical names are commonly given in preference to others.

Transubstantiation is considered a modern innovation, and many Greeks deny it, though multitudes maintain it. The laity participate the bread and wine, which are always *mingled*, only four times a year. Like the English, the Greeks are *Enzymists*; but unlike us, they always mix warm water with the wine.

Confession is a common practice, and plenary absolution also; but the higher the fee the better. Mr. Hartley speaks of bargains on this head; we ourselves once overheard a bargain made in Flanders, where the contracting parties were a priest and a diligence-driver,—the pay for the *pastor's* ride was the promise of a free confession! Where there is room for roguery, there will always be rogues.

Penances and *Repentances*! (μετάνοιας) or a kind of Grecian *Koutou*, a prostration, with the forehead striking the earth, are also common rites.

Marriages are deemed unlawful between first and second cousins, and between sponsors for the same infant. In Ithaca, in consequence of this, wives or husbands cannot be obtained, for the people are nearly all of one family.

The *Εὐχέλαιον*, or holy oil, differs from the Roman Catholic sacrament of Extreme Unction, inasmuch as they apply it to the *recovery* of the sick, whose amendment is often attributed to it. The animosity which obtains between the Greek and Romish communions is carried to a great extent, and a union utterly impossible. It is a sort of family quarrel,—always one of the most fatal. The doctrine of the *Procession* of the Holy Ghost distinguishes the Greek, not only from the Protestant, but from the Romish Church; whilst the Purgatory of the latter is rejected with contempt; yet prayers are offered for the dead, and *ἔρξι τὸ ἡῡρομεν* the only reply to those who condemn them. Marriage may not be contracted *before* holy orders, but many Greek priests are married, and Monasticism, though it be of eastern origin, and occasionally followed, is not universally respected. Mr. Hartley says he saw only two convents whilst in the Levant. The Apocrypha is little known, and the Supremacy of the Pope determinedly opposed. A union, therefore, is impossible, and, perhaps, so much the better. Yet, as we have shewn in our remarks on the prevailing opinions and practices of the Romish Church, under the head of the "*Code Ecclesiastique Français*," (Vide Vol. XII. pp. 577, 702.) the Eastern and Western Churches are equally involved in the same fearful errors and palpable absurdities. We cannot but quote our Author's forcible condemnation of them:—

There is an infernal originality in apostate Christianity: it is the master effort of the Prince of Darkness. The Church of Christ becomes the synagogue of Satan. An attempt is made to combine light and darkness; to bring heaven and hell into

monstrous and impossible coalition; to mingle the hallelujahs of paradise with the shrieks of the lost world; to place God and Satan conjointly on the throne of the universe.

When we take these views of apostasy, we are ready to exclaim, Can there be any thing so iniquitous, so appalling, in the systems of Hindooism or barbarian polytheism? What are even distinctions of caste, or idol-chariots, or suttees, or cannibalism itself, in comparison of this? Is not Satan more ruinous, when he appears as an angel of light, than when he discovers himself in his true character of a fiend of darkness?—P. 79.

We could have wished that the Author had entered more minutely into the history of the customs which he has traced in the Greek communion. No country can of course offer such examples as Greece itself; but Greece is so overrun with the language and habits of the people of the Western Church, so bowed down beneath the barbarian yoke of Mahomedan authority, that doubtless there may be a greater intermixture in the ceremonies and doctrines of the present day than at first sight appears. There is no question that the partiality for *pictures*, just glanced at by Mr. Hartley, arose from imitation of the Latin Church; for the Romans borrowed painting from the Gnostics, much to the annoyance of Tertullian,* and introduced sculpture into churches;† Paulinus of Nola being the first bishop who had recourse to pictures,‡ whilst Epiphanius, on his journey to Jerusalem, finding a picture, instantly destroyed it,§ though it is true, that when the custom once gained ground, the East attached greater veneration to it than the West. So again, of the Marriage of Priests in the Greek Church, the difference in this respect from the habits of the West might have been accounted for, as being an exception to a rule allowed even in the East. A council held at Constantinople,|| at a very early period, recommends the priests of Lybia and Africa to give up marriage as obnoxious to the people.

But this is not the place to digress further. The space which we had allotted for our notice of this work having now been occupied, we are compelled to pass over the remainder of the book with a brief commendation of it; and we have pleasure in stating, that we have been amused and instructed by it in no ordinary degree. The illustrations of Scripture are highly interesting, and the abundance of anecdotes renders the perusal very entertaining; though the zeal with which the writer vindicates his Greek friends from the charges brought against them of treachery and crimes is, perhaps, not exactly in keeping with the

* Adv. Hermog. c. 1.

† Münster *Sirinbilder der Aiten Christen*. 1. p. 8, &c.

‡

Propterea visum nobis opus utile, totis

Felibus domibus pictura illudere sancta;

Si forte attonitas hæc per spectacula mentes

Agrestum caperet fucata coloribus umbra, &c.

Paulin. Natal IX. *Felicitis* 580.

§ Epist. ad J. M. Hierosolym.

|| Concil. Quini-Sextum. c. 12.

disinterestedness of truth, for despite of all that may be said to palliate, the character of the modern Greeks requires apology and not vindication. But Mr. Hartley is of no ordinary stamp, and the kindly feelings of his nature have drawn abundantly on the aid of Christian charity. He writes as a missionary should write, as if he had not been employed amongst the interesting people of the Levant, without an interest in their welfare and prosperity.

Perhaps, by way of a conclusion, we cannot do better than suffer him to exhibit, in his own words, the strength of his ardour in a cause that every real Christian must encourage and admire.

At length Protestants have become sensible of their duty. Missionaries have gone forth to various parts of the world; and the Mediterranean has not been omitted in the plans of Christian philanthropy. Men have gone abroad, like Howard, "not to survey the sumptuousness of palaces, or the stateliness of temples—not to make accurate measurements of the remains of ancient grandeur, nor to form a scale of the curiosity of modern art—not to collect medals or collate manuscripts;" but with objects higher than these, and higher even than those of Howard. Their aim is, to do good, not to a few prisoners, but to the whole human race; not to lighten the fetters, but to liberate; not to give a liberty which has earthly imperfection and duration connected with it, but one which knows neither defect nor limitation. In this sense do all engaged in missionary labour "remember the forgotten, attend to the neglected, visit the forsaken, compare and collate the distresses of all men in all countries." This is the true "voyage of discovery into the wants and sufferings of our fellow-creatures;" this is the true "circumnavigation of charity."—The preceding pages have given a general idea of some of the first endeavours of this kind, on the shores of the Mediterranean: and we trust, that, ere long, other pages will give the detail of more enlarged success.

Finally, if it be a painful reflection, that during the silence of ages the trumpet of the Gospel was unblown, the notes of salvation unheard, in that very land to which the first intelligence of Divine mercy was communicated, is it not a delightful consideration, that, by means of efforts from Great Britain, once more the language is beginning to be applicable to the theatre of apostolic labour:—*Blessed are the people who know the joyful sound?*—if it be painful, that for centuries the banner of the cross was unlifted, undisplayed in those regions where first it was unfurled—that it lay buried in the very tomb from whence the Redeemer rose triumphant: nay, was trampled in the dust, and in the very dust of Mount Calvary—is it not joyful that once more it is exhibited as an ensign to those nations, by the Christians of our country? If we find cause for sorrow in the fact, that in the very countries where redemption was first effected, redemption should be unknown for ages, that where the *fountain for sin and for all uncleanness* was first opened, its efficacy should be wholly untried—that where the influences of the Holy Ghost first descended, they should now be withheld—we shall find cause for gratitude and joy, that in our day, and in connexion with labours from our country, once more, *to the poor, and to the rich, the Gospel is preached.* Last of all, if we mourn that generation after generation has sunk into the very dust—of Judæa, of Corinth, of Ephesus, of Macedonia—unwarned, uninvited, unenlightened, unsanctified—let us rejoice that now, at length, we have been permitted to resume the work of Apostles and Evangelists, to carry on the labour which they so auspiciously commenced; because we have been sent to those very lands, *to preach good tidings to the meek, to bind up the broken-hearted, to proclaim liberty to the captives, to comfort all that mourn, to proclaim the acceptable year of the Lord.*—Pp. 201—203.

ART. III.—*Sermons by the late Rev. ALEXANDER NICOLL, D.C.L. F.R.S. M.A.S. Lond. and Paris, Regius Professor of Hebrew in the University of Oxford, and Canon of Christ Church.* Oxford: Parker. London: Rivingtons. Pp. xlvii. 334. 8vo.

PREFIXED to these sermons is an interesting memoir of the author, by his father-in-law, to which, since

“The proper study of mankind is man,”

we are anxious to direct the attention of our readers. Nothing perhaps tends so strongly to excite emulation in the young, and strengthen those of mature years to persevere in an honourable career, as the contemplation of individual merit, recognized and rewarded by the approbation of the world. And in the instance before us this was eminently the case, as the subjoined letter from the late lamented earl of Liverpool to Dr. Nicoll will clearly prove.

“*Fife-House, June 19, 1822.*”

“SIR,—In consequence of the promotion of Dr. Laurence to the archbishopric of Cashel, the Regius Professorship of Hebrew in the University of Oxford, together with the Canonry of Christ Church attached to it, becomes vacant. The high reputation which you have acquired as an oriental scholar, and the value attached to your labours, have induced His Majesty to approve of you as Dr. Laurence’s successor; and I can entertain no doubt that this mark of royal favour, conferred upon you, *without solicitation*, will be a strong inducement to you to persevere in those studies by which you have acquired so much credit, and to use your utmost endeavours to promote the study of oriental literature in the University of Oxford.

“I have the honour to be, Sir,

“Your very obedient humble servant,

“LIVERPOOL.”

But we are anticipating; and there is something in the memoir of Dr. Nicoll, the perusal of which, we think, may prove not only gratifying but profitable to our readers; with this view, therefore, we shall make an abridgment.

He was born in Aberdeenshire, in April, 1793, and at an early age sent to the village school. The benefits which the Scotch have, for upwards of two centuries, derived from these excellent parochial institutions, are perhaps not sufficiently understood by their southern neighbours. There the routine of education is not confined to the mere elements of reading, writing, and arithmetic, but the classics are likewise taught, and such branches of knowledge as qualify the pupil for the general business of life.

In 1805, Mr. Nicoll proceeded to the University of Aberdeen, where he distinguished himself; and two years subsequently succeeded to one of Snell's Exhibitions for natives of Scotland, at Balliol College, Oxford. Here, although only in his fifteenth year, from his studious and regular habits, he was much noticed by the Master and Fellows; and became intimate with Sir W. Hamilton and Mr. Lockhart. At this early period, it seems, he had devoted much time to the oriental languages, to the neglect, in some degree, of the university routine; as, in 1811, when he proceeded B.A. he was only in the second class. That this could not be attributed to want of application, will be readily conceded, when it is known, from a letter to his brother, in 1813, that, in addition to the acquirement of the Hebrew, Arabic, and Persian, he had made great proficiency in French, Italian, Spanish, Portuguese, and German.

In Bishop Heber's journal the following casual, but highly honourable, testimony to his deep erudition in the Eastern languages will be read with interest. "Among Mr. Warner's books, (at Cawnpoor,) I found, in a volume of the Edinburgh Annual Register, a Dialogue from an ancient Arabic MS. in the Bodleian, translated six years ago by Dr. NICOLL, containing a dispute between a Christian monk, and certain learned Musselmans, at the court of one of the Seljerkian sultans; which I thought so clever, and so evidently authentic, that it greatly delighted me; and I borrowed it for Abdullah, as more likely than most things which I have seen to do him good, and confirm his faith in Christ. The original Arabic ought by all means to be published, if it is not already, and sent out for circulation in the East, by the societies interested in such good works."—*Bishop Heber's Journal*, Vol. I. p. 215.

The progress which Dr. Nicoll had made in the acquirements of tongues soon pointed him out to the University as qualified for a situation in the Bodleian Library, in consequence of the resort thither of numerous learned foreigners. Being consequently appointed sub-librarian, he in 1815 published a Catalogue of Dr. Clarke's Oriental MSS., and the following year, upon the melancholy death of his wife, eight days after their marriage, he accompanied his brother-in-law to Copenhagen, where he associated with the most distinguished literary characters of that metropolis. On his return to England he took orders, and in compliance with certain proposals made to him by the Curators of the Bodleian Library, and Delegates of the University Press, he engaged in that laborious undertaking in which he was occupied during the remainder of his life; viz. "A Catalogue of all the Oriental MSS. which are not to be found, or are imperfectly described, in the Catalogue of Uri, forming a Supplement, or Second Part, of that Work." This year he also produced a small tract, entitled, "Notitia Codicis Samaritano-Arabici in Bibliotheca Bodleiana adservati, Pentateuchum complectentis; in

qua virorum cel. D. Durelli, Coll. Hist. Principalis, et H. E. G. Pauli, Ling. Oriental. Profess. Jenensis, errores demonstrantur."

In 1821 he published, by the desire of the Curators, and the Delegates of the University Press, the first volume of the second part of the Catalogue of the Oriental MSS. in the Bodleian Library. This work added considerably to his reputation, not only in the University, but amongst the best Oriental scholars, both at home and abroad, and was the proximate cause of the notice taken of him by Lord Liverpool, (to which we have before alluded), at the suggestion of his predecessor Archbishop Laurence.

Soon after obtaining this preferment, Mr. Nicoll took the degree of D. C. L., and visited the Universities of Leipsic, Halle, Berlin, &c. where he received the most flattering attentions from literary men of the greatest eminence. On his return to Oxford he sedulously applied himself to the duties of his Professorship, and collected a numerous body of pupils, to whom he devoted three days weekly during the most considerable part of the academic year, to their no small advantage, and with the general approbation of the University.

In 1823 he married (a second time) the daughter of the gentleman to whom we are indebted for the brief Sketch of his Life from which these remarks have been abridged. This amiable lady still survives, and for her benefit the Seven Sermons contained in this volume are published. With her he lived in the full enjoyment of domestic happiness, till it pleased Providence to remove him from this life, on the 25th of September, 1828, when he was on the eve of putting the finishing stroke to his "*Opus Magnum*," the second and concluding volume of the Catalogue of Arabic MSS. He was, it is evident, a man of extraordinary talents, and almost unequalled diligence, and a distinguished honour to his country. Nor can there be a doubt, that had it pleased the Almighty disposer of events to have granted him a few more years, the name of Alexander Nicoll would have rivalled that of the most celebrated Orientalists.

We had two objects in bringing this notice before the public. First, to shew what perseverance may effect; and, secondly, to record the disinterested and praiseworthy conduct of a late Prime-Minister. The first, we hope, will excite in the breasts of those of our readers who may be engaged in the acquisition of the Eastern languages a corresponding vigour and industry; and the latter, at this day, may be advantageously submitted to men in power, as an example worthy their imitation.

Of the Sermons, highly valuable as they are, we cannot say the editor has shewn much discrimination in the selection. They are far too learned for the general reader, and only adapted for the closet of the scholar. For although we agree with the author that "one indispensable qualification of the Christian minister is the possession of a due share of *learning*," still we must be permitted to doubt whether the

pulpit is the most proper place in which to display it. We do not, at the same time, by any means desire to depreciate the value of Mr. Nicoll's exposition of the sacred text; but the continual recurrence of Hebrew and Greek quotations, which would be invaluable as notes, are misplaced in a discourse from the pulpit, since the pronunciation of the written Hebrew is not only in itself difficult, but varies to an almost incredible extent. The following extract from the concluding Sermon in this excellent volume, while it ranks the learned Author with those theologians who hold the divine origin of sacrifice, will afford a specimen of the talent with which he treats the subjects that he undertakes.

I had before proved from the New Testament, that the sacrifice offered by Abel, and consequently all the primeval sacrifices, were typical of that of Christ, as much as were those under the law; and, as it is allowed to be beyond the power of man to constitute any thing to be typical of that which is to come, that sacrifice itself was at least by divine appointment, in other words, was already foreordained by God to be typical of the sacrifice of Christ, as early as the days of Abel; and that, this being the case, it was not very probable, at that early period of the world, when God is represented as having frequent communications with his creatures, that sacrifice had previously been invented by man as a means of obtaining favour with his Creator. But farther, I have likewise shewn from the text, and from other passages of the New Testament, that the sacrifice of Christ had been foreordained before the foundation of the world. If God, then, had foreordained the anti-type, the sacrifice of Christ, before the foundation of the world, and had already foreordained animal sacrifice as the type of it so soon after the creation of the world as the days of Abel, I cannot imagine how the existence of animal sacrifice can be accounted for, but by supposing it to have been, in the first instance, either by an immediate divine command, or, which amounts to the same thing, by a divine suggestion to the mind of man, in short, without supposing that it was of divine origin, and likewise that it was intended in the mysterious counsels of God to typify from the very beginning of things that sacrifice of Christ, which should atone for the sins of all mankind.—Pp. 333, 334.

We should, however, be acting unjustly, did we not express our warm approbation of the Ordination Sermon, which commences the series, wherein the regular succession in the ministerial office is vindicated; and the rules by which the conduct of the Parish Priest ought to be regulated are laid down. The peroration (which shall also be ours) is not only good intrinsically, but peculiarly adapted to the present crisis.

"Watch ye," then, "in all things, do the work of an evangelist, make full proof of your ministry." "Seeing ye have this ministry, as ye have received mercy, faint ye not." Unquestionably this is no time for slumbering and inactivity, when the enemy already beset our gates, and are even in the midst of us. But yet, thanks be to God, it is no season of despondency. Be not then overwhelmed with the prospect of those difficulties which the ministers of Christ have to contend with at all times, nor be disheartened by the difficulties they are in a peculiar manner called upon boldly to meet in the present. There is one effectual mode of opposition to those who are now conspired against the Church under the semblance of Christian friendship, or united under the specious banner of liberality; "He that walketh uprightly, walketh surely: but he that perverteth his ways shall be known."

And go ye forth into the field of the Lord, "having your feet shod with the preparation of the Gospel of peace;" go forth with that spirit of meekness of which Christ himself hath given us the most glorious example. Let your meekness be invigorated by zeal, and your zeal in return be tempered by meekness. Be ye "strong in the Lord, and in the power of his might." Finally, remember always the dignity of your profession, which has been emphatically and eternally sanctioned by the words of Christ: "As my Father hath sent me, even so send I you." Pp. 36, 37.

LITERARY REPORT.

Liturgica: A Course of Nine Lectures on the Liturgy of the Church of England. By the Rev. JOHN AYRE, A.M. of Gonville and Caius College, Cambridge, Curate of Edmonton, and Domestic Chaplain to the Right Hon. the Earl of Roden. London: Seeley and Burnside. 1833. 12mo. Pp. xii. 258.

THESE Lectures are written in a plain and easy style; and, were they not so spiced with Calvinism, would be very good. The author has evidently read much; and, in the notes which are appended, ably refuted some of the objections to our Liturgy, and clearly proved the antiquity and utility of liturgies in general, as well as of Church Establishments: upon the latter subject we are tempted to make a long extract.

"Objections are often urged against the Church of England, which are levelled not merely at its details, its forms, its ceremonies, its services, but at its principle of existence. There are those who denounce an establishment in no measured terms, and brand the alliance between Church and State, as, in its very nature, antichristian. It appears to me that he who professes to venerate the Scriptures, should be cautious how he arraigns a system which, they tell us, existed for many ages by God's immediate authority. Under the Mosaic economy, Church and State were connected by the closest bonds. I am aware there is an answer ready. The Jewish polity, it is argued, was different from every other—it was a theocracy. But this is, in point of fact, no valid argument; nay, it is an argument against those who use it. For what is intended when we speak of a theocracy? That God, in a peculiar manner, undertakes and administers the government of a nation—he is, by particular interference, that nation's sovereign. If then God, when he, more than at any other time, took upon him the rule and guidance of a state, sanctioned and commanded lay interference with the Church, does not this fact, I will not say enjoin, but justify, in its principle, such interference for ever? That which is now morally and essentially wrong, could not have been then morally and essentially right, or have received, as a system, God's especial sanction.

"It may be alleged that we thus authorize persecution—but it is not so. Milner, in a chapter on ecclesiastical establishments, which deserves a most attentive perusal, has properly distinguished between *compulsion* and *restraint*. We have no right, indeed we have no power, to compel a man to be a Christian—we could only make him put on the mask of hypocrisy—but we have a right to restrain him from propagating those notions which are derogatory to God, and by consequence injurious to his fellow-creatures. The first would be persecution; the last is only a becoming zeal for the honour of him whose servants, men, in their civil, as well as in their private capacity, ought to be. If this principle be admitted, we have the authority for those indifferent forms and regulations which must be found in every established church. 'Few persons, I think,' says Milner, 'will dispute the principle of general expediency and utility, as directly applicable to this important subject. Has not every state a right to ordain what is conducive to its preservation, and the good of society? And for these purposes is any thing to be compared with right religion, and the fear of God? What shall hinder then, but that the state has the same right to make laws concerning religion, as concerning property, commerce, and agriculture? Is it not a great mistake to separate religious considerations from civil? And while you attempt to do so in theory, will it not be found impossible in practice? And should not laws be always made for practice, and not for mere speculation? The more the governors feel the importance of religion, (I speak not now for the next life, but for this,) the more concerned will they be to establish it. They must do so, if they regard even the temporal good of their subjects. Then, briefly, these three considerations, viz.—1st. The clear evidences by which Christianity is supported. 2dly. The importance of its doctrines: and 3dly. General expediency, appear to me to supply materials for an argument in favour of ecclesiastical establishments, which admits of no satisfactory answer. Thus—the Gospel is of divine authority; its fundamentals are revealed with so much clearness, and are of so much conse-

quence to the interests of mankind, that they cannot be rejected without great wickedness of heart; even the wrath of God is declared to abide in him that believeth not the Son. Under these circumstances, will any man, who thinks it the duty of the supreme power to consult the good of the community, believe it a matter of indifference, whether suitable forms of prayer and thanksgiving, or, in short, whether a convenient and well-digested liturgy, founded on the genuine principles of revealed religion, be composed for public use, and also whether proper persons and places be provided by the state, for the worship of God, and for the instruction of the people?

"And after all, what is meant, when a religion is said to be established? Is it not that there are conferred by law certain rights on the professors of that religion? Then few, if any separatists can be found, who, if the Church of England is antichristian for being an Established Church, do not share her guilt. 'The toleration act,' said Lord Mansfield, 'has rendered the Dissenters' way of worship not only innocent, but lawful; has put it not merely under the connivance, but under the protection of the law; *has established it.*' 'And,' says Mr. Speaker Onslow, 'as far as the authority of law can go in point of protection, the Dissenters are as truly *Established as the Church of England.*' It is no answer to assert that the Episcopal Church is here pre-eminently established, and endowed. If it be wrong for civil laws to interfere with, and assign rights and privileges in one case, it must be equally wrong in another. And let us see how, in this respect, the Dissenters are really circumstanced. I quote from the recently published pamphlet of an author,* strenuously opposed to the Established Church. Addressing the Dissenters, he says, 'your ministers do not refuse every government or political indulgence; they accept of exemption from military duty, and from serving on inquests and juries; and they are right: it is of immense advantage that, free from such secular calls, they may "give themselves entirely to the word of God, and to prayer;" but where is the theory? Strictly keeping to that, what business has the government to know them as ministers, or as any thing but Englishmen? Laws, it seems, then, may be made to confer special immunities upon ecclesiastics.

Your chapels, too, under certain conditions, are exempt from taxation; nay, there is a parliamentary grant, formerly denominated the "*Regium Donum*;" annually voted for the augmentation of the small livings of Dissenting ministers; this, though strongly objected to by some, is accepted by others; it is dispensed according to the individual discretion of certain ministerial trustees, who have each a part at their disposal; and I doubt not, it carries gladness to the habitation and the heart of many a worthy man."—Thus Dissenting Churches are not only established, but endowed.

"It may be urged that no preference should be shewn to one denomination above another; that the civil magistrate should be neutral. With respect to all religions? Are Judaism and Heathenism to be on the same footing with Christianity? If so, you, as legislators, forget God: idolatry, we are told in Scripture, is 'an iniquity to be punished by the judge.' If the neutrality is not to extend to all religions, you must draw the line of demarcation somewhere: where that is to be is another question; for then it ceases to be a question of principle; it is no longer, to those who inveigh against the dominant Church, a point of conscience, it has degenerated into an unholy contest for pre-eminence and power.

"The preceding observations apply chiefly to the lawfulness of a Church Establishment. It may be defended also on the ground of its necessity.

"It is sometimes laid down as a principle, that there ought to be no compulsory provision for the Clergy: let every one, it is said, pay his Clergyman, in the way he pays his lawyer, and his physician,—as he wants him. A full answer to this, is the fact, that the persons who need clerical instruction the most, are the last to desire it. He who believes the Bible—and with such I argue—cannot doubt this truth. If therefore the Gospel is ever to be exhibited in its rich profusion of blessing to all the world, penetrating into the dark corners of the earth, inviting the unwilling, alarming the careless, rebuking the profligate, it must be by means of some provision made *for*, and not *by* those who so much need its benefits. It is on this principle that Missionary Societies act, and must act, to support for a nation that Christian ministry, which the nation will not support for itself. In no other way, in the

* "*Fiat Justitia.*"

ordinary course of things, could a country be converted to the faith. 'How shall they hear without a preacher? and how shall they preach except they be sent?' Even if a footing be gained in a pagan land, and some part be taught to love the truth, and to honour very highly their teachers, yet out of the pale of that Christianized portion, there will be the same necessity as heretofore for external aid; and if there be not some adequate resources, the mass of the population will long, long remain in darkness, and by very slow degrees, dependant upon individual zeal and ability, if at all, emerge into spiritual light. At Rome, with all her religious advantages, paganism long lingered; and had there not been at length a full establishment of Christianity by Theodosius, it might for centuries longer have maintained its hold.

"The same reasoning applies to a people all nominally Christian. In every such nation there are multitudes who have no love for the Gospel, no anxiety to seek after the means of grace. And is a state, a Christian state, to leave these individuals to the miserable consequences of their carelessness?—it were more humane to deprive the starving poor of bread, than to look calmly on such a 'famine of the word of the Lord,'—or is it, with ill-timed scrupulosity, to refuse to interfere, because there may be some who disapprove of its interfering? The principle of non-interference, if it be worth any thing, must be pushed to its full extent: and then it will destroy the very frame of society, and men will have to be no farther bound to obey the civil power, than as they, in their individual capacity, approve its acts.

"Besides, if all were willing to provide for themselves the religious instruction they need, they would, if not assisted by the state, fail in their object. The poorer districts,—precisely those without religious instruction, the most wretched—would be most neglected; indeed the poor generally, from their inability to contribute to a minister's support, would be almost excluded from the means of grace; and this not by an accident or abuse, but by the natural working of such a system. Many villages and parishes would be left without a pastor; and to many Clergymen when removed by death, there would be with difficulty found successors. This is, I believe I am correct in saying, with lamentable frequency the case, in the United States of America.

"The two states of Connecticut and Rhode Island.... are merely separated

by a meridional line; but we know on the authority of Dr. Dwight.... who was neither an episcopalian nor an Englishman, that the one state presented, down to a recent period, a mere contrast to the other in its religious aspect. The Rhode-islanders resisted the support of the public worship of God by law, leaving it to be regulated entirely by the demand for it. The people of Connecticut.... enforced it; and accordingly, whilst the latter state was, for a long time, duly provided with means for keeping alive the knowledge of God, the former, with the exception of the large towns, had scarcely a well-educated minister throughout it.... and the inhabitants were.... the reverse of their neighbours, low, licentious, and ignorant.... Dr. D. is scarcely cold in his grave, before Connecticut throws the tax off.... and leaves it at the option of every individual to belong to a congregation or not, only requiring him, if he does so, to pay his dues.... and with this effect, that when a chapel has been vacant, by the death of the incumbent, his place has not been supplied; and the district which enjoyed his services, now left without any Sabbath instructions whatever, gives melancholy attestations to the native listlessness and unconcern of its families.

"A Christian government therefore, and of such I am speaking, convinced of the value and necessity of true religion, is bound, in the due discharge of that authority, for which it must account to God, to provide for the religious instruction of its subjects. Can it be otherwise rendered stable? It must lay its foundations deep and strong in religion, if it would have the blessing of Him by whom 'kings reign, and princes decree justice.' An argument of this kind is however less applicable to our own country than to others. For the Church of England has been *heretofore* endowed, mainly by private munificence: what she has to ask, therefore, of the state, is, not a state provision, but the protection extended to other orders, in the possession of her property.

"There is another most important use of an endowment. It renders the minister independent of those among whom he labours. I do not mean that he is to be exempted from control: let him be amenable to those above, but not to those below him. For if his congregation be able, at their pleasure, to diminish, or deprive him of, his salary, who, that knows what human nature is, will

not tremble at the temptation thus generated for him to 'prophesy smooth things,' and if not to cry 'peace, peace, when there is no peace,' at least to invest truth with a garb that may disguise its sterner features. And if a man has grace to resist this temptation, and in the spirit of the ancient Baptist, to rebuke faithfully those on whom he depends for bread, ought they for this to have power to starve him? I believe the annals of many congregations could furnish lamentable proof of the baneful tendency of the voluntary system.

"And the other parts of our establishment, laws, liturgy, &c. are most necessary, if we would expect to preserve the purity of doctrine. It is no objection to say that some Churches with laws and liturgies, as the Church of Rome, have erred. Their errors have arisen, not from their possessing, but from their departing from scriptural formularies. The Church of Geneva once possessed a confession, a catechism, and other formularies. So long it retained its orthodoxy. It discarded them, and lapsed into heresy. It is much more reasonable to suppose, that if you erect and authorize a standard of doctrine, the faith will be better kept than without one: in fact, you have otherwise no security for the principles of public teachers: they may teach the truth to-day, they may advocate the most monstrous errors to-morrow. We have, in our own country, a proof of the fearful peril of that body of men which ventures to launch thus rudderless upon the stormy ocean of the world. The Presbyterians of England are now chiefly Arians, or Socinians. 'Woe,' says the late Dr. Buchanan, 'to the declining Church which hath no Gospel liturgy!' But if a scriptural standard be retained, even though the practice become corrupt, there is hope that a Church may revive: it may cast off the slough of ages, it may resume its beautiful garments, it may again be decked with glory. "Yet in it shall be a tenth, and it shall return, and shall be eaten: as a teil tree and as an oak, whose substance is in them, when they cast their leaves: so the holy seed shall be the substance thereof." The preservation of the Syrian Church in India is a remarkable example of this. Separated from other churches, surrounded by idolatry, it had, centuries ago, in all human probability, expired, had it not enjoyed the advantages of daily prayers, and daily portions of the Scripture in its liturgy. It has survived; and now 'the long smoul-

dering embers of the Syrian altar are beginning to burn anew; the form of religion, which their recognized liturgy and ecclesiastical jurisdiction had preserved in the darkest of times, is becoming again animated with the power."—Pp. 205—220.

Mortal Life; and the State of the Soul after Death; conformable to Divine Revelation, as interpreted by the ablest Commentators, and consistent with the discoveries of Science. By a PROTESTANT LAYMAN. London: Smith, Elder, and Co. 1833. 8vo. Pp. 572.

GLADLY would we have devoted a more lengthened consideration to this highly important and interesting volume, did not the length at which the subject has been repeatedly discussed in our miscellany, render a renewal of it unnecessary. A statement of the author's object, in his own words, will be sufficient to shew the nature of his work.

"I trust," says he, "that my readers will join with me in the opinion of the deep importance of the great object of the present inquiry, and will pursue it with that interest and attention it deserves, which, I am convinced, will lead them to be satisfied of the truth of what is brought forward as most agreeable to scriptural doctrine; or that there is a middle state, in which the disembodied soul awaits that judgment which alone can consign it to eternal happiness or misery, into which it cannot enter until rejoined to a body, changed from its former mortal nature into an immortal one;—that there is only one time for judgment, which is not yet arrived;—that it shall be a general one on all human kind, and that, as the earth still holds the bodies of the dead, their souls must consequently be now in an imperfect state as beings; but, nevertheless, alive and awake, capable of thought and of mental pleasure or woe, and also of communicating with each other; which belief can and shall be shown to be nowise connected with the Popish illusion of Purgatory."—P. 9.

In investigating the various conflicting opinions on these points, the author has submitted them throughout to the test of reason, of science, and of Scripture. For the most part he has, we think, fully established his positions; though some of his theories are at least conjectural, if not fanciful. Nor are we prepared to join in all his doctrinal inferences. That Christ's "divinity partook of his sorrows" (p. 19.) cannot be admitted; and

his notion of the pre-existence of the human soul, is somewhat too bold an hypothesis; we cannot comprise it in our philosophy, though Pythagoras might in his. The anti-Romanist tendency of the book alone would make it invaluable; but there is not a page of it which is not pregnant with matter for serious and holy meditation.

Illustrations of Modern Sculpture, No. III.

The Poetry by T. K. HERVEY, Esq.
London: Relfe and Unwin; C. Tilt;
Moon, Boys, and Graves.

We have just received the third number of this most splendid work—splendid in every respect,—whether we consider the taste exhibited in the selection of the subject, the magnificent style of the engravings, or the classical beauty of Mr. Hervey's unrivalled illustrations. Every individual, from the monarch on the throne downwards, must feel gratified at observing the increased patronage which works of art and taste receive at the hands of the British public; of which no greater proof can be shown, than the production of the work before us. The expense of getting it up, to use a technical phrase, must have been enormous; and sincerely do we hope that both publisher and author are reaping an adequate and honourable reward for their spirited enterprise.

The fact is, these "Illustrations" ought to be looked upon as a national work: nothing of the kind has hitherto, we believe, been attempted, either here or upon the continent; and it would be an indelible disgrace to the country, were it suffered to languish for want of patronage. But we hope better things at the hands of our countrymen, and feel justified in foretelling that it will soon be looked upon as the chief ornament of every library in the united kingdom.

The sculpture we are unable to transplant to our pages, but must say, that nothing so exquisite has ever before met our view; and Mr. Hervey's splendid talents are too well known to require factitious aid: we cannot, however, refuse our readers the gratification of one extract from the second subject, "Michael and Satan; a Group in Marble, by Flaxman, R.A." Willingly, indeed, could we extract the entire poem, but we are satisfied that this brief notice will induce our readers to purchase the entire work, which we once again most strongly recommend.

It may be as well to premise, that

Mr. Hervey, in the subjoined passage, is apostrophizing the archangel after his victory over Satan.

Avenge angel!—that we had thy spear,
To bind the soul of evil at our feet;—
And bright Ithuriel's, that our spirits,
here,

Might know the hidden demon, when
we meet!—

We walk 'mid perils—through a crowded
street,—

And in the dimness of a daily trance,—
Oh! for the brightness of thy vision
sweet,

To look through all things with an
angel's glance,

And tread unharmed, amid the snares of
sin and chance.

Religious Establishments tried by the Word of God. A Sermon preached in St. John's Chapel, Bedford-row, on Wednesday, May 1, 1833, before the Prayer-Book and Homily Society. By WILLIAM DEALTRY, D. D. F. R. S. Chancellor of the Diocese of Winchester. London: Rivingtons; Hatchard; Seeley. 1833. 8vo. Pp. 67.

It is the main design of this discourse to prove, generally, that the principle of religious establishments, if formed upon the basis of God's word, is good; and thence to infer the duty of government to support that of our own Church in particular. Under the present aspect of affairs, the subject is one of peculiar interest and importance; and Dr. Dealtry has treated it with great force of reasoning, and deep historic research. The notes at the end of the Sermon contain a valuable body of information, with references to those authors who may be further consulted with advantage. The sermon should be universally read.

Twelve Notices of the Signs of the Times; by the Rev. THOMAS JAMES JUDKIN, M.A. Minister of Somers Chapel, St. Pancras; and formerly of Caius and Gonville College, Cambridge. London: Hatchard, 1833. 12mo. Pp. 56.

SAD, indeed, are the "signs of the times," and few will feel disposed to dispute the existence of the twelve proofs of the prevalent corruption of our age and nation, marked out by Mr. Judkin. That *Covetousness, Latitudinarianism, Slander, the inculcation of the doctrine of Expediency, Disobedience to Parents, the*

baneful increase of *Pauperism, Intemperance, a thirst for Trifling and Immoral Publications, the Love of Innovation, the Profanation of the Sabbath, the unacceptableness of Christian Spiritualities, and the insensibility to Divine Judgments*, which prevail so universally among all ranks of society, may well call down the vengeance of God upon our state and nation, and present a subject for solemn consideration to every reflecting mind. Ministers would do well to strive earnestly in stemming the raging torrent of national depravity; and we hope that the warning voice of the pamphlet before us, which is enlarged from the substance of a sermon preached at the author's chapel, will not be uttered in vain.

Review of the Life and Character of Lord Byron. Extracted from the BRITISH CRITIC for April, 1831. London: Rivingtons. 1833. Small 8vo. Pp. viii. 95.

FROM the wide circulation which the "Life and Works" of Lord Byron have obtained among all classes of society, the Christian will rejoice in the republication of this review in its present form, as an antidote to the deadly poison thus extensively administered to the minds and morals of the young and the thoughtless. The reviewer has placed the characters, both of the poet and his biographer, in their true light; and has exhibited the reckless disregard to decency and religion, maintained by the one, and palliated by the other, under its true features of wretchedness and deformity; tending alike to the contamination of society, the discontent and misery of the living profligate, and his execration after death by every man, not only of Christian feeling, but of correct taste.

Plain Discourses, Doctrinal and Practical, adapted to a Country Congregation. By the Rev. Sir CHARLES HARDINGE, Bart. A.M. Vicar of Tunbridge, Kent, &c. Vol. II. London: Rivingtons. 1833. 12mo. Pp. 308.

WE have not seen the former volume of these sermons; but we may venture, from what we have seen of the present, to recommend them both for the purposes of family instruction.

A Sermon, preached at the Consecration of St. John's Church, Perry Barr, in the Parish of Handsworth, and County of Stafford, on Tuesday, August 6, 1833,

and published at the request of the Congregation. By RICHARD LANE FREER, M.A. of Christ Church, Oxford; Assistant Curate of Handsworth. Birmingham: Langbridge. London: Rivingtons. 1833. P. 20.

THIS sermon is from 2 Chron. vi. 18, and is sound, practical, and eloquent; of which the following is a fair specimen:—

"What shall I say then of the benefits conferred on the Christian community, and more especially upon you who dwell about this place, by him whose piety has raised this house of prayer, a lasting monument of his love to his Creator, and his fellow-creatures? * Shall I remind you of the time when the grass grew upon the very spot where we are now assembled in a temple of such cost and beauty? Shall I tell you of the sanctuary of God, brought as it were to your own doors? Shall I tell you of the Christian weekly festival, and of the sacred duties in this place upon that holy day? Shall I tell you of the altar and the font, the table which presents you with the bread of life, and the cup of salvation; the laver for the spiritual washing of the infant? Shall I tell you of the comfort of a shepherd residing amongst you, watching over you, and advising, reproving, and exhorting; encouraging, and warning; visiting the bed of sickness, and comforting the wearied soul? My brethren, I will do more, for I will tell you that great is your danger if you neglect the means of salvation now held out to you."

Preparing for Publication.

The life of the late Rev. Rowland Hill, A.M. is preparing for, and will shortly be in, the press, by the Rev. Edwin Sidney, A.M. of St. John's College, Cambridge, and Curate of Acle, near Norwich, his relative and ward, to whom he bequeathed, to be used at his discretion, all his papers and MSS. These consist of his own journals of his early preaching, and other interesting documents; together with letters from his brother, Sir Richard Hill, and his friends, during his residence at Eton and Cambridge. To these are added those addressed to him on important occasions by Whitfield, Beveridge, Venn, Cowper (the poet), Ambrose, Serle, and various persons of eminent piety and talents. The work will also contain many characteristic and authentic anecdotes of his life, ministry, &c.

* See last No. of Christian Remembrancer, p. 572.

A SERMON ON THE DEATH OF MRS. HANNAH MORE.

ACTS IX. 36.

This woman was full of good works and almsdeeds which she did.

THE voice of God proclaims from heaven,—“Ye shall be holy, for I the Lord your God am holy.”¹ His Son repeats on earth, “Be ye perfect, even as your Father which is in heaven is perfect.”² But to such holiness, to such perfection what human being shall aspire?—“I have seen an end of all perfection, said the Psalmist; but thy commandment is exceeding broad.”³ All earthly perfection had its limit; the law of God alone was *infinitely* holy, and when the utmost had been done by man to fulfil it, there was still an “exceeding breadth,” an infinite field of divine requirement, unoccupied and uncultivated. But this command indeed implied and required another dispensation to render it fully intelligible. How were the perfections of God to be imitated, whose ways and thoughts are as far above ours as the heaven is above the earth?⁴ It was therefore to make this precept rightly understood, as well as to make atonement for our sins, that “God was manifest in the flesh.”⁵ “Christ,” said St. Peter, “suffered for us, leaving us an example that ye should follow his steps, who did no sin.”⁶ Thus the perfection of divine holiness appeared to men in the more intelligible shape of human example. They could now at least *understand* what was meant by the command to attain the perfection of God. They could now see this perfection in all the fulness of its divine character in the person of One who was “made in the likeness of men.”⁷ But, though more intelligible, and more approachable, it was still equally unattainable. Human infirmity, human sinfulness, must necessarily render that impossible to men, which was not only possible, but essential, to Christ. What then remained?—Did God so require this complete perfection, that none save those who equalled the example of his Son, could be received into heaven?—Surely not, or for such the atonement of that Son, who died for all,⁸ could never have been needful. They would have entered in their own right. The example of Christ is propounded to us as a perfect model, the model which we may and must endeavour to copy in all things. No other model can be so proposed to our imitation. But an inferior model may be proposed in an inferior sense. The stainless perfection of the Saviour’s example, while it excites the ardent, might leave the timid in despair. Lest therefore we should faint by the way, an affectionate Father has brought down the standard of his law still nearer to our conceptions, without abating the smallest particular of its holiness, or relaxing the most inconsiderable of its requirements. Examples strictly human are set before us. Examples of men of like passions with ourselves,

¹ Lev. xix. 2.² Matt. v. 48.³ Ps. cxix. 96.⁴ Isai. lv. 9.⁵ 1 Tim. iii. 16.⁶ 1 Pet. ii. 21, 22.⁷ Phil. ii. 7.⁸ 2 Cor. v. 15, 16, and the whole Scriptures, *passim*.

who, by the might of the Holy Spirit of God, achieved high attainments in the Christian life, and imitated, in an extraordinary degree, the sinless pattern of their heavenly Master. These examples at once shew us what may be done, and how to undertake it. They prove that what humanity has effected is not beyond the power of humanity. They instruct us that, by the strength of the Holy Spirit, given by the Father to all who ask him,⁹ we may do, and receive, even as they. The Scripture abounds with exhortations to follow the examples of the saints. It may be sufficient to mention St. Paul's earnest appeal to the Hebrews to be "followers of them who through faith and patience inherit the promises."¹⁰ The inspired Apostle had no apprehension that a diligent imitation of the saints could interfere with attention to the example of Christ. He thought rather that it would conduct us thither. For, after his famous celebration of the Old Testament worthies in his eleventh chapter of the Epistle to the Hebrews, he begins the twelfth thus: "Wherefore, seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us, looking unto"—(not the patriarchs, prophets, or martyrs, but)—"Jesus the Author and Finisher of our faith." Jesus was *their* beginning and end, argues the Apostle, let Him also be *ours*. Our Church, with her accustomed fidelity to the word of God, follows up this scriptural view. "We also bless thy Holy Name," is our prayer in the Communion Service, "for all thy servants departed this life in thy faith and fear; beseeching Thee to give us grace so to follow their good examples, that, with them, we may be partakers of thy heavenly kingdom."¹¹

We see, then, my brethren, why it is that the examples of God's eminent servants are commended to our commemoration. Not that *they* may be *rain-gloriously* extolled, but that *He* may be *rationaly glorified*. Not that we may be incited by an ambition to rival their fame, which is not in the power of the greater part of mankind; but that we may be edified by the encouragement of their example, which may be imitated and even equalled or exceeded, by any. For though *mental abilities* differ widely, there is no such restraint upon *piety*. All who know a God *can* love Him. And, as the highest saints were human only, there is no reason why Job may not yet be surpassed in patience, Abraham in faith, and Paul in devotion to the Saviour's cause.¹²

Under this view of the subject, the minister needs not apologize for restraining the attention of a Christian flock, even in the most solemn exercises of his office, to a point where at the present time it must find its natural rest. He would rather be chargeable with negligence of his duty did he fail to improve a season of such solemn reflection. The *memory* of her who rests from her labours might be safely left to the truths of history, and the vindications of friendship. But her *example*

⁹ Luke xi. 13.

¹⁰ Heb. vi. 12.

¹¹ See too the Collect for All Saints' day.

¹² The imitability of St. Paul's heroic virtues in quiet and retired life, is the substance of Mrs. More's beautiful essay on that Apostle's character.

is the inheritance of the Church. It is so valuable a trust, that it cannot be unimproved without sin; it must not then be passed over unnoticed.

You, my brethren, whose privilege it has been to gaze upon the holy beauty of that life which others have only been permitted to admire at a distance; *you*, who have been allowed to behold with the material eye the living brightness of that example, whose reflected light instructed a world, and, like the stars of the firmament, recounted the glory of God to the ends of the earth; *you* will easily perceive the resemblance which the text suggests. The praise which the Spirit of God accords to Tabitha, might, you will humbly but readily believe, be assigned with at least equal justice, to one whom we all alike revere, and through God's grace, we hope so to follow on earth, as to enjoy her society among the spirits of the just made perfect. "Good works and almsdeeds" include indeed the sum of christian duty, the substance of christian character. For good works, in the Scripture sense, are so far from excluding faith, that they imply it; they cannot, in truth, be good works, if they spring from any lower principle. None other receive the name of "good" from the Holy Spirit of God. "There is none good but One"¹³—there are no good works but such as are done in the love of Him. "Full of good works and almsdeeds" is what the Bible makes the very designation of a Christian;—what memory tells us was the description of HANNAH MORE.

It is a peculiar advantage which we possess in studying the character of this bright ornament of the Church, that we may read it in the living language of her own writings. Her pen and her example wrought together. What one taught, the other confirmed, illustrated, interpreted. "If it be absurd," said she, "to expect perfection, it is not unreasonable to expect *consistency*."¹⁴ And consistent she ever was. From the religion which she recommended to others, we may learn what that was which, while living, spread around her, in the beautiful language of one who saw her nearly in her last moments, "an atmosphere of love," and led her to express to the same elegant writer as the awful hour of her change drew on, "the sentiments of a humble and penitent believer in Jesus Christ, assuring him that she reposed her hopes of salvation on His merits alone, and expressing at the same time a firm and joyful affiance on His unchangeable promises."¹⁵ Her creed, as expressed in her Moral Sketches, is fully scriptural, simple as that ancient form which bears the name of the Apostles', and indeed almost identical in all but words. "Christianity," says she, "hangs on a few plain truths; that God is, and that he is the rewarder of all that seek him; that man has apostatized from his original character, and by it has forfeited his original destination; that Christ came into the world and died upon the cross, to expiate sin, and to save sinners; that, after his ascension into heaven, he did not leave his work imperfect. He sent his Holy Spirit, who performed his first office by giving

¹³ Matt. xix. 17.

¹⁴ Cœlebs, chap. i.

¹⁵ This beautiful obituary sketch, which was printed for the use of Mrs. More's friends, well deserves preservation. It appeared partially in the Standard, and all that had no reference to religion appeared in the Times. The writer is believed to be J. S. Harford, Esq. of Blaise Castle.

to the Apostles miraculous powers. His offices did not cease there; he has indeed withdrawn his miraculous gifts, but he still continues his silent but powerful operations, and that in their due order,—first, that of convincing of sin, and of changing the heart of the sinner, before he assumes the gracious character of the Comforter." "This religion of facts," adds she, "the poorest listeners in the aisles of our churches understand sufficiently to be made by it wise unto salvation. They are saved by a *practical belief* of a few simple, but inestimable truths."¹⁶

This expression, "*practical belief*," is especially worthy our attention, as it describes so clearly the writings and the character of our departed friend. She was altogether a *practical believer*. With the most entire decision of opinion, she was no dogmatist, no controversialist. All her belief had respect to some practical end; all her practice was founded on some revealed truth. The very titles of her treatises are evidence how careful she was never to depreciate the indissoluble connexion which God has instituted between the two requirements, between a sound creed and a pure practice, between godliness and morality. When she treats of Piety, it is "*Practical Piety*;" when she discourses on Morals, they are "*Christian Morals*." "We cannot be saved," is her doctrine, "*by the merit* of our good works, without setting at nought the merits and death of Christ; and we cannot be saved *without* them, unless we set at nought God's holiness, and make him a favourer of sin."¹⁷ "There is no true virtue," was her maxim, "that is not founded in religion;" and she adds, and "no true religion which is not maintained by prayer."¹⁸ There was nothing, therefore, which she more earnestly enforced, and which, we may well believe, she more sedulously practised, than prayer. In the "feverish delirium" of her "last illness," says the brief but expressive memoir before noticed, "not seldom she broke forth into earnest prayer and devout ejaculation." While none could be less suspected of mere formality, none was more observant of the forms of devotion, and the outward means of grace. She was diligent and regular in the practice of family prayer, in sanctification of the Sabbath, in attendance on the services of the Church, and at the table of her Lord. "Private prayer," she observes, "public worship, the observance of the Sabbath, a standing ministry, sacramental ordinances, are all of them so admirably adapted to those sublimely mysterious cravings of the mind which distinguish man from all inferior animals, by rendering him the subject of hopes and fears which nothing earthly can realise or satisfy, that it is difficult to say whether these sacred institutions most bespeak the wisdom or the goodness of that Supreme Benefactor, who alone could have thus applied a remedy, because he alone could have penetrated the most hidden recesses of that nature which required it."¹⁹ And that her religion flowed pure from the head-spring of eternal life and truth, the Scriptures of God, who can doubt who compares with those Scriptures her life and her writings? "Let us take," is the advice which she gave, and exemplified through

¹⁶ Reflections on Prayer, &c.—On the Corruption of Human Nature.

¹⁷ Celebs, chap. xxxvii.

¹⁸ Preface to Moral Sketches, xvii.

¹⁹ Hints for a Young Princess, chap. xxxvi.

life, "the BIBLE for the subject of our meditation, for the ground of our prayer, the rule of our conduct, the anchor of our hope, the standard of our faith."²⁰

It was this last christian practice, this habitual and devotional reference to Scripture, that preserved her a conscientious and enlightened member of THE CHURCH OF ENGLAND. Her character of Candidus, in the Christian Morals,²¹ is intended to personify her principles in this respect. He is called "a genuine son of the Reformation." He is represented as rejecting with contempt the absurd idea that our Church may be forsaken by those who agree with her in all essential points, merely because she is not *faultless*; which one communion only, and that probably the most corrupt to which the Christian name can apply, ever pretended to be. "Satisfied," says the writer, "that it is the *best* of all the churches which *exist*, he never troubles himself to inquire if it be the *best* that is *possible*. In the Church of England he is contented with excellence, and is satisfied to wait for perfection till he is admitted a member of the Church triumphant." In her admirable Hints for the Education of a young Princess, who, in the inscrutable providence of God, was never permitted to realize the holy precepts of her teacher, the illustrious author writes: "Our Church occupies a kind of middle place; neither multiplying ceremonies, nor affecting pompousness of public worship with the Lutheran Church, nor rejecting all ceremonies and all liturgical solemnity with the Church of Geneva;—a temperament thus singular, adopted and adhered to in times of unadvanced light and much polemical dissonance, amid jarring interests and political intrigues, conveys the idea of something more excellent than could have been expected from mere human wisdom." Speaking further of our Church, the pious author adds, "She alone avoids all extremes. Though her worship be wisely popular, it is also deeply spiritual. Though simple, it is sublime." "In enumerating the merits of our admirable Establishment, we must not rest in the superiority of her forms, excellent as they are, but must extend the praise, where it is so justly due, to the more important article of her doctrines. For, after all, it is her luminous exhibition of christian truth that has been the grand spirit and fountain of the good which she has produced. It is the spirituality of her worship,—it is the rich infusion of Scripture, it is the deep confessions of sin, it is the earnest invocations of mercy, it is the large enumeration of spiritual wants, and the abundant supply of corresponding blessings, with which her liturgy abounds, that are so happily calculated to give the tone of piety to her children."²² "If ever the principles of any of her ministers should

²⁰ Essay on St. Paul, chap. xxii.

²¹ Chap. xxv.

²² Hints for a Young Princess, chap. xxxvii. There are in this chapter some remarks of such weighty truth, that it may not be unseasonable in a note to recal the attention of the reader to the principles they contain, although less adapted, and too prolix, for the pulpit.

"Whatever providential causes have hitherto contributed among us to restrain infidelity and profaneness, have we no reason to fear, that their operations are growing less and less powerful? And should we not bear in mind, that it is not the *form* of our Church-establishment, incomparable as that is, which can *alone* arrest the progress of danger, if there should arise any *declension* of zeal in supporting its best interests, if ever there should be found any *lack of knowledge* for zeal to work with. The character also

degenerate, her service would be protected from the vicissitude. Not sentiments but those of her prescribed ritual can ever find their way into the desk, and the desk will always be a safe and permanent standard for the pulpit itself, as well as a test by which others may ascertain its purity."²³

Our venerated instructress had a keen sense of the danger accruing to religious principles from a popular depreciation of the character of the Clergy. That the attacks on the christian ministry do not proceed from a christian party, is obvious from Christ's own rule, "Ye shall know them by their fruits."²⁴ By trying these spirits by the Scripture rule, their real character soon becomes apparent. "Charity," says the Apostle, "rejoiceth not in iniquity, but rejoiceth in the truth."²⁵ Now this charity, which is the bond of all christian perfection, is wholly opposite to the quality by which the calumniators of the Clergy are distinguished. They "rejoice in iniquity." If an individual out of a body of ten thousand men, commits even the slightest impropriety, and much more a real "iniquity," it is to these persons immediately a subject of the most turbulent joy. They do not affect to grieve at the injuries resulting from the inconsistency of a Clergyman; they openly insult the delinquent, and with him the creed he has professed. And so little do they rejoice in the truth, that, if a malicious fabrication against a Clergyman is exposed, they will neither give the exposure currency or acknowledged credence, unless it be impossible to do otherwise, and then they will assent with the most evident reluctance.²⁶ So

of the reigning Prince will always have a powerful effect either in retarding or accelerating the evil.

"One of our most able writers on history and civil society, (Ferguson,) is perpetually inculcating, that no political constitution, no laws, no provision made by former ages, can ever secure the actual enjoyment of political happiness and liberty, if there be not a zeal among the living for the furtherance of these objects. Laws will be misconstrued and fall into oblivion, and ancient maxims will be superseded, if the attention of the existing generation be not alive to the subject.

"Surely it may be said at least with equal truth, that no excellence of our religious establishment, no orthodoxy in our articles, no, nor even that liturgy on whose excellences we have delighted to expatiate, can secure the maintenance of true religion, but in proportion as the religious spirit is maintained in our Clergy; in proportion as it is diffused among the people; in proportion as it is encouraged from THE THRONE.

"If such then be the value, and such the results of the English ecclesiastical establishment, how high is the destiny of that personage whom the laws of England recognize as its supreme head on earth! How important is it, that the PRINCE, charged with such an unexampled trust, should feel its weight, should understand its grand peculiarities, and be habitually impressed with his own unparalleled responsibility! To misemploy, in any instance, the prerogative which this trust conveys, is to lessen the stability, and counteract the usefulness of the fairest and most beneficial of all the visible fabrics, erected in this lower world! But what an account would that PRINCE, or that MINISTER have to render, who should systematically debase this little less than divine institution, by deliberately consulting not how the Church of England may be kept high in public opinion, influential on public morals, venerable through the meek yet manly wisdom, the unaffected yet unblemished purity, the energetic yet liberal zeal of its Clergy;—but, how it may be made subservient to the trivial and temporary interests of THE PREVALENT PARTY, and THE PASSING HOUR!"

²² Christian Morals, chap. xxv.

²⁴ Matt. vii. 16.

²⁵ 1 Cor. xiii. 6.

²⁶ The following may serve for an illustration of this practice. A Brighton orator lately stated that the Bishop of Rochester refused to consecrate a Church at Bayswater or Broadwater, unless he were paid 700*l.*; but, after a little negotiation, he lowered his demands to 500*l.* The accusation was so clumsy, that no person who knew any thing

far from rejoicing in the truth, they are often the wilful artificers of the falsehood. And they are as unjust as they are uncharitable; for they ascribe to the whole body of the Clergy the real or imaginary vices of the few. They would persuade the people that the whole body of the Clergy are what the people see with their own eyes they are not; what the very paucity of the instances alleged proves them not to be. And these traducers are as absurd as unjust; for they make the unworthiness of individual ministers a plea for deserting the Church altogether; as if the same plea were not applicable to every communion and every society, as well as the Church of England. If by this system the Clergy alone were the sufferers, their pulpits ought to be silent on the charge, and their lives alone eloquent. But the Clergy are not the only party assailed, nor indeed does the assailant regard *them*. He assails all the pulpit is bound to defend. He knows that whatever degrades the Clergy, degrades the Church; he knows that whatever weakens the Church, weakens order, and morality, and restraint; and these are his aim. He remembers, like Candidus, though with very opposite views, "that, at no very remote period, when the hedge was broken down, disorder and misrule overspread the fair vineyard."²⁷ This view of the traducers of the Clergy was taken by our revered friend. She speaks of the Clerical Order with uniform respect, not that the men who compose it are, or would be, or ought to be, "lords over God's heritage,"²⁸ or claim any worldly distinction above their brethren. Not that they are more deserving protection, when in error, than others,—but on the contrary, less; but because the respect entertained for their order is so important to the very purposes of their office, and it is so directly commanded in Scripture, to "esteem them very highly in love FOR THEIR WORK'S SAKE."²⁹ For the same reason, in all her fictitious works, the person of a Clergyman is uniformly venerable and respectable. "I am as far from insisting," is the language employed by one of her most finished characters, "on the universal piety of the Clergy, as for bespeaking reverence for the unworthy individual; all that I contend for is, that no arts should ever be employed to discredit the order. The abettors of revolutionary principles, a few years ago, had the acuteness to perceive that so to discredit it was one of their most powerful engines."³⁰

While we contemplate the general truths which the pen and example of Hannah More commend to the regard of the whole human race, that important division of the species of which she was the glory and ornament must not be forgotten. Their obligations to her are of a very far higher character than the accidental relation of a common sex. Her

about the Church could have believed it; but the orator's audience were not of this description, and therefore the story served its temporary purpose, and was rewarded with ample testimonies of "Shame, shame," and the "oysterwoman's" cry of "No Bishop." The Bishop, however, simply stated in the House of Lords, 1. That there was no such place as Bayswater or Broadwater in his diocese. 2. That Bishops received no fees for consecrations, and therefore no correspondence of the kind alleged *could* have taken place.—This was a kind of evidence against which nothing could be pleaded except a denial of the two facts, which were notorious. But how reluctantly even this *demonstration* was received by a low newspaper, which had taken up the assault, may be inferred from its expression,—*"The Bishop has denied the story: we suppose we must believe him."*

²⁷ Christian Morals, chap. xxv.

²⁹ 1 Thess. v. 13.

²⁸ 1 Pet. v. 3.

³⁰ Cœlebs, chap. xxvii.

precepts for the conduct of female life are of inestimable value. In this case, as in all others, the wonderful self-accommodating powers of her genius are apparent. At one time prescribing rules for the conduct of a presumptive heir of sovereignty, at another sketching plans of cottage arrangement and economy, and traversing every province between "fashionable"³¹ and middle life, she sets before us woman, drawn by her pencil, as what her Creator himself made her; "an help meet for him"³² who would else be alone in the world, and an heir together with him of the grace of life.³³ There was so little petty alarm about our departed friend, lest other women should rival her in her christian excellences and proprieties, that, in the spirit of Moses, she rejoiced in an Eldad or a Medad, and only regretted that all the Lord's people were not prophets. Were the writings of Hannah More studied by her own sex, the benefit would not be confined to them. The elevation of holiness, feminine selfknowledge, and propriety which they inculcate, must operate reflectively, as every thing in the female character does, on the opposite sex also. How beautifully, yet unconsciously did she trace her own character when she wrote: "The reading of a cultivated woman commonly occupies less time than the musick of a musical woman, or the dress of a vain woman, or the dissipation of a fluttering woman; she is therefore likely to have more leisure for her duties, as well as more inclination, and a sounder judgment for performing them. But pray observe that I assume my reading woman to be a religious woman; and I will not answer for the effect of a literary vanity, more than for that of any other vanity, in a mind not habitually disciplined by christian principle, the only safe and infallible antidote for knowledge of every kind."³⁴

But it is time to advance to the "almsdeeds which she did." Of her general beneficence to those whom she regarded, as the Scripture has described them, representatives of her Saviour, the world knows much, and you, my brethren, can of all the world, speak most sensibly. Even in death she was not forgetful of the scene of earlier happiness, and her bounties to the poor of this parish will still in part flow on, unrestrained by the grave. But there was one charity which deserves especial commemoration, both for its high excellence, and for the remarkable zeal and success with which she advanced it. It was the Saviour's own work,—preaching the Gospel to the poor. This is the noblest of charities. For to use her own words, "If sin be the cause of so large a portion of the miseries of human life, must not that be the noblest charity which cures, or lessens, or prevents sin? And are not they the truest benefactors even to the bodies of men, who, by their religious exertions to prevent the corruption of vice, prevent also, in some measure, that poverty and disease which are the natural concomitants of vice?—If, in endeavouring to make men better by the infusion of a religious principle, which shall check idleness, drinking and extravagance, we put them in the way to become healthier and richer and happier, it will furnish a practical argument which I am sure will satisfy the benevolent

³¹ See in particular her Essay "on the Religion of the Fashionable World."

³² Gen. ii. 18.

³³ 1 Pet. iii. 7.

³⁴ *Cælebs*, chap. xxiii.

heart.”³⁵ This practical argument she pursued. By her exertions, Sunday schools especially, and National schools also, were to her last moments supported. Her beautiful little tract, “The Sunday School,” with its continuations, is still the reward and delight of the school children of her beloved parish; and if their parents can read unmoved the plain but awful facts in “Mrs. Jones’s Exhortation,” and slight the blessing of National schools, and most especially Sunday schools, they must have little parental reflection, and less personal fear. “Would not that mother be an unnatural monster who should stand by and snatch out of her child’s mouth the bread which a kind friend had just put into it? But such a mother would be merciful compared with her who should rob her children of the opportunity of learning to read the word of God when it is held out to them. Remember that, if you slight the present offer, or if, after having sent your children a few times, you should afterwards keep them at home under vain pretences, you will have to answer for it at the day of judgment.” “Is there any mother here present who will venture to say, ‘I will doom the child I bore to sin and hell, rather than put them or myself to a little present pain by curtailing their evil inclinations?’—‘I will let them spend the Sabbath in ignorance and idleness, instead of sending them to school?’”³⁶ Nor did our departed monitress instruct only the rising generation of the poor. By her tracts of all descriptions she left no age, no disposition, no class among them untried. Her narratives are so simply told, and so lively, that they are in the highest degree amusing to the child, while they overflow with wisdom for the mature. Intelligible to the meanest, they are interesting to the educated. It is no mean praise of them to say that they are published by the authority of the Society for Promoting Christian Knowledge, to which she was for forty-three years, and up to her death, a warm friend, and regular contributor.

I have, my brethren, detained you long; but on such a subject it was difficult to be brief. I have endeavoured to beguile the length by making her whose departure we dare not lament herself the preacher of the occasion. In her own words, for the most part, I have placed her before you; and in her own words I will add: “to admire the excellences of others without imitating them, is fruitless admiration.”³⁷ Let not this pointed sentence reproach us who profess, and surely in sincerity, to venerate her memory. Let our “admiration” be *fruitful*; it cannot transfer to us her intellectual qualities, but it may lead us, through the grace of God, to what is yet more valuable, and what she has acknowledged to be so. It may lead us to her simple faith and piety, her active holiness, her enlightened and spiritual attachment to our common Church, her liberal benevolence, her earnest zeal in the dissemination of the truth, and that forwardness to do our duty in that state of life into which it has pleased God to call us, which our Catechism has taught from our Bible, and which none knew better than herself to teach or to practise. Would we honour her as she would be honoured? Let us hear her once more in the preface to her “Practical Piety.” “It would

³⁵ *Cælebs*, chap. xxviii.

³⁶ See “The Sunday-School,” in the “*Cheap Repository*.”

³⁷ *Practical Piety*, chap. xii.

shed a ray of brightness on her (the writer's) parting hour, if she could hope that any caution here held out, any principle here suggested, any habit here recommended, might be of use to any, when the hand which now guides the pen can be no longer exerted in their service. This would be remembering their friend in a way which would evince the highest affection in them; which would confer the truest honour on herself." May the grave speak not in vain! especially when its impressive voice repeats the Saviour's charge — "Go, AND DO THOU LIKEWISE."³⁸

MISCELLANEOUS.

ON REVIVALISM.

It is a doctrine of the Church, that as Baptism is the appointed means by which we enter into covenant with God, and become his children by adoption and grace, the Holy Spirit, of whose influence water is the outward and visible sign, is then specially communicated; and that he continues to operate upon us, striving to overcome the evil of our nature, and moving us to will and to do such things as be good: not indeed irresistibly to the destruction of free-will, yet not so feebly but that all holy desires and efforts, however weak through the infirmity, and imperfect through the corruption of human nature, may by his gracious aid be made effectual. Thus all who by water and the Spirit are regenerate, and become members of Christ, are truly in a state of grace, except they be reprobate; which those only are to be regarded who, by long and obstinate rebellion against the Holy Ghost, have at length grieved him to depart, and leave them to hopeless impenitence. Thus the natural principle of evil, and the implanted principle of good, strive continually for the mastery; while the individual is either advancing in truth and holiness, by obedience to the heavenly monitor, or else alienating himself more and more from God, by a choice of evil courses, or a dependence upon his own inventions.

It is peculiarly the excellence of this doctrine that it accords with every truth, and squares with every duty. It recognizes fully the evil and blindness of the heart, and ascribes all good directly to the agency of the Spirit. It magnifies the goodness of God, who strives long with man, and vindicates His justice, when He at length abandons the obdurate sinner to the consequences of his own wilful transgression. It bids us not be weary in well-doing, assured that every exertion, for others as for ourselves, is aided by a more than human agency. It encourages the humble penitent with the assurance, that since he is unable of himself even to think a good thought, every holy desire is of the Spirit, and consequently a pledge that his prayers, though imperfect, will be accepted, and his efforts, though weak, be made effectual.

³⁸ Luke x. 37.

And it warns the advanced Christian to beware of resting upon present attainments, lest he should tempt the Spirit to withdraw that influence by which alone he is sanctified, enlightened, and kept.

But the two great bodies of Nonconformists, the Wesleyan Methodists and the Congregational Dissenters, as well in America as at home, though they hold the opposite creeds of Arminius and of Calvin, yet agree in rejecting this doctrine. They confound the regeneration, by which we obtain the name and privileges of God's children, and which, as its very name denotes, is necessarily and essentially sudden, with the renovation by which we are led by the Spirit to repentance and holiness, a process as necessarily gradual, and continued through life. To the doctrine which results from this union, they ascribe the properties of both the constituents. Like renovation it effectually sanctifies, and like regeneration it is sudden: and since the fruits of the Spirit are not to be looked for in a character whose presumed conversion is recent, and which is consequently still untried, the assurance of the individual is received as a sufficient, and among the Wesleyans, looked for as a necessary, evidence.

Hence the anomaly of rejecting the evidence of sound Scriptural principles, illustrated by a holy life, as insufficient, unless confirmed by a personal assurance, definite in its origin, and absolute in its degree. Hence the too common spectacle of a felon dying at the gallows with the language of a triumphant Christian on his lips, who but a few days or hours before was glorying in his crimes. And hence the delusion of receiving the convulsions and ravings of weak and excited girls as conversion, and regarding an extensive propagation of the disease as a glorious out-pouring of the Spirit, a "Revival" of the work of God.

In America, Revivalism prevails among the Wesleyans, and in both the great sections of the Congregationalists. It forms a prominent and most important part of their system. Camp meetings and other assemblages are held specially to promote it, and particular seats, called "anxious benches," are set apart for the expectant converts. Histories of conversions, estimated by thousands, are continually reaching us from across the Atlantic, and have induced numbers in this country to wish that a similar spirit could be awakened here. It is proper that such persons should know the true nature of Revivalism, and its actual results.

In England, Revivalism has shewn itself at times among the Wesleyans, but very partially, and at long intervals. It has never been either sanctioned or condemned formally by the leaders of the Connection. They seem to have regarded it with much uncertainty, fearful to oppose what might be the work of God, yet doubtful of its irregularities and excesses. Its chief promoters have been found among the local preachers, who have not unfrequently succeeded in exciting it at a country preaching-house; but as it is maintained only with extraordinary excitement, a superintendent may effectually check it by prohibiting unusually frequent and extended services. Once fairly established, it spreads in a circle, numbering its victims by thousands, until it is checked, either by the judgment of the preachers in the surrounding circuits, or by the attention of the congregations which have escaped ceasing to be directed to the subject with sufficient

intensity to favour the spread of the disease after the novelty has subsided.

The western division of Cornwall has been the chief seat of Revivalism. Methodism was established here very early, and has been far more successful than in any other part of the world. Preaching houses were built at St. Ives, (the original seat of the Western Circuit,) in 1743; Redruth, 1760; Truro, 1768; Gwennap, 1770; Falmouth and Penzance, 1778; Hayle, St. Agnes, and Marazion, 1780; Penryn, 1788; Helston and St. Mary's (Scilly), 1794; and Camborn, 1803. Until 1786, all were included in one Circuit, whose length was more than forty miles. In that year they were divided between two, with Redruth for the centre of the eastern, and Penzance of the western section. In 1800, Truro took a division from Redruth, and Helston from Penzance; and each of the four has been since subdivided.

The population of this part of the county, which contains the great mining district, and the principal seaports and fishing stations, is very considerable. In 73 parishes, it contains 170,307 inhabitants, about 7 in 10 acres; while the eastern part, in 131 parishes, has a population of 130,137; about 1 in 4 acres. In 1801, the population of the whole county was 182,000. It is this very dense population, with very deficient church room, yet with superior intelligence and morals, which has given to Methodism its extraordinary success. It has been usual to assert that Cornwall has been indebted to the success of Methodism for its civilization and morals: the reverse is the truth. *Methodism has been indebted for its success in Cornwall, to the previous more than ordinary intelligence and morals of the county.*

A Revival is created and supported by evening services, prolonged much beyond the usual hour. At about eight o'clock the congregation is formally dismissed: then, after a short interval, a second service is commenced, consisting of hymns, prayers, and addresses, alternately, and continued to a very late hour, sometimes until past midnight. The attacks seldom occur earlier than nine, or later than eleven o'clock. A certain amount of bodily exhaustion would appear to be necessary to overcome the constitutional power of resistance to the impression, while too great a degree destroys the susceptibility. With *very few* exceptions, the subjects are young unmarried women. They are seized with convulsions, often so violent, that the efforts of four or five persons are required, as in epilepsy, to control their struggles; and they cry out incessantly and loudly. Their exclamations are short ejaculatory prayers, often suggested by the bystanders. When the violence of the paroxysm subsides, the struggles cease, the individual declares herself released or delivered, and is forthwith regarded by those who sanction Revivals, as a converted person. The same variation occurs in this as in the other forms of hysteria. The paroxysm, in some cases, is over in less than an hour, and in others continues five or six.

There are few among the advocates of Revivals, who do not admit that such conversions are very suspicious, and regret the irregularities which accompany them: but they contend, that so large a proportion of the converts stand, that the evils are to be endured as a small set-off against the extensive and important benefits connected with them. A

brief history of Revivalism in the west of Cornwall will prove the incorrectness of their opinion.

At the next Conference after the death of Mr. Wesley, in 1791, the number of members in the west Cornwall Circuits, was reported to be 3,242. In 1798, they had increased to 4,637. In the following year, a Revival broke out and spread through the Circuits, creating an increase of 4,347. Now began a rapid falling away, which continued through six years. The diminution was 1,494 in the first year, and 4,263 in the six.

In 1806 there was a small increase, which became greater in the successive years. In 1812 and 1813 it was very considerable. Early in 1814 a Revival commenced at Redruth, and in a very short time affected nearly 3,000 in this Circuit alone. On one occasion the preaching-house was open for the whole of a day and night. The malady spread gradually and regularly in every direction, as far as Truro in the east, and Helston in the west; in both which it raged violently. It remained not long in any one town; and hence, before it could cross the comparatively thinly-peopled tracts west of Helston and east of Truro, it had so far diminished, that the interest and expectation subsided. Penzance was very slightly scourged, and St. Austle appears to have escaped.

The number affected cannot be estimated with certainty, for very many were excluded before the annual report was made to the Conference. An excitement of an opposite nature occurred shortly after, in the rejoicings which celebrated the peace, and which, in most places, were continued through several days. The Flora dance, a festivity annually observed in Helston, from time immemorial, on the 8th of May, in which persons of all ranks dance through the streets to a particular tune, was every where the interlude to all the other amusements, and all who joined the dance were of course excluded. Still the report for the year gave an increase of 5,039; viz. 253 for the Penzance Circuit, 1,070 for Truro, 1,288 for Helston, and 2,428 for Redruth.

The usual decay followed. There was a diminution of 4,373 in seven years, and no increase was again reported until 1822.

In 1824, a very partial Revival affected the Redruth and Truro Circuits, 915 being added in the first, and 792 in the second. In the same year Helston gained but 70, and Penzance 31. A melancholy case of insanity, which occurred during this epidemic, appears to have given a happy check to the system. A girl at Redruth who had been affected, feared to fall from her state of grace, and determined to secure her salvation by forfeiting her life to the law. Her first impression was to murder her mother, but she was deterred from this crime by the consideration that her mother was unfit to die. Shortly after she saw some children playing near an abandoned mine, and resolved to throw one of them into it; but with the inconsistency of a lunatic, though her object was detection, she desisted from her purpose on seeing a man approaching. At length she was left in the house with only a little brother, and she sent him for some water, while she prepared a handkerchief with a noose. On his return with the cup of water, she asked him, "Would you like to go to heaven, dear?" The poor child smiled in her face, and said, "Yes;" upon which she put the

noose around his neck, and suspended him from a hook behind the door. Then sitting down, she sang hymns while she watched his dying struggles. She was tried at the Cornwall assizes for the murder, and of course acquitted as insane.

The following table will shew the effect of Revivals. It gives the increase or diminution of numbers in the Circuits alluded to for every year, from 1791 to 1821.

Year.	Increase.	Decrease.	Year.	Increase.	Decrease.
1791 . .	11 . . .	—	1807 . .	60 . . .	—
1792 . .	— . . .	42	1808 . .	180 . . .	—
1793 . .	— . . .	392	1809 . .	293 . . .	—
1794 . .	249 . . .	—	1810 . .	207 . . .	—
1795 . .	193 . . .	—	1811 . .	145 . . .	—
1796 . .	683 . . .	—	1812 . .	805 . . .	—
1797 . .	385 . . .	—	1813 . .	1714 . . .	—
1798 . .	319 . . .	—	1814 Rl.	5039 . . .	—
1799 Rl.	4347 . . .	—	1815 . .	— . . .	480
1800 . .	— . . .	1494	1816 . .	— . . .	1132
1801 . .	— . . .	878	1817 . .	— . . .	675
1802 . .	— . . .	505	1818 . .	— . . .	744
1803 . .	— . . .	771	1819 . .	— . . .	695
1804 . .	— . . .	310	1820 . .	— . . .	519
1805 . .	— . . .	305	1821 . .	— . . .	128
1806 . .	32 . . .	—			

It is evident, therefore, that Revivals occasion an actual loss to Methodism. From 1766 to 1798, the average annual increase was 97. Had it thus continued until 1805, the numbers in connexion would then have been 5,316, instead of 4,721. From 1806 to 1813, the average annual increase was 429, which would have given 11,593 for 1821, but the number was only 8,823. Thus there is not only an actual falling away of those apparently gained during the Revival, but also a loss of thousands who otherwise would have probably joined. The effect of a Revival is a general blight upon religion. The excluded are hardened; others are scandalized; and the standard of religious principle is materially lowered through retaining in connexion, as religious characters, multitudes who at last must be expelled. And the duration of the evil merits particular attention. Months, and even a year or two, afford no criterion of the loss.

There is a mischief far more serious and permanent. Revivals have an irresistible tendency to substitute in the minds of the people *excited feelings* for *consistent conduct* as a *standard of religion*. Not indeed that the regular preachers would be likely to fall into this error; but the local preachers, who are at least ten times more numerous, and the class-leaders far more numerous still, and whose personal influence is incomparably greater than that of their principals, are carried away by the common delusion, and, acting in perfect sincerity, strengthen what they ought to correct. To whatever cause it may be ascribed, the morals of the west of Cornwall have undergone a striking and lamentable change since 1814. The county had always been distinguished for loyalty: it is now decidedly democratic. Before that period open prostitution was unknown, and there was not a single street-walker even in the naval port of Falmouth: now the different towns swarm with them.

The subject well deserves attentive consideration. Not indeed that

Revivals are likely to prevail again in England. The Wesleyan preachers must feel it their duty to check them as the most fatal scourge to their cause; and the danger of English Dissent is not found in excitement. But the character and prospects of the United States have a most important bearing upon the destinies and duties of this country; and there Revivalism is identified with the creed of all the orthodox Christians, except the Episcopalians. That it will destroy religion as far as it prevails is unquestionable. Let us hope that the admirable child of our own Apostolical Church will be kept pure amidst the corruption, and strong amidst the ruin; so that when all the stubble of human inventions which ignorant and wilful men have built upon the foundation of Christ shall have been destroyed, there may yet be found in America a glorious and enduring temple.

ANTI-FANATIC.

BISHOP D. WILSON ON CHURCH ESTABLISHMENTS.

[WE here subjoin an excellent epitome of the arguments for a National Establishment, appended in a note to the Bishop of Calcutta's first sermon in India, and to which we alluded in our last Number, p. 541.]

First, *As to the bearing of Scripture history and of matters of fact.*

1. A prince or government is the parent of the people. As a father then is bound to provide for the religious instruction of his children, to repress open vice, and advance their spiritual and moral well-being; so is a prince.

2. Accordingly, Abraham received a commendation for acting thus towards his children and household, which were a tribe or little state.

3. Job declares it to be the acknowledged sentiment of men that idolatry was an iniquity to be punished by the judge.

4. The Almighty set an example of the strictest union of Church and State, and of an ample national religious establishment, in the case of the Jews.

5. The several kings of Israel and Judah are commended in proportion as they restored pure religion, and repressed idolatry, and were zealous for the glory of God amongst the people, by supporting the national establishment—as David, Asa, Jehoshaphat, Josiah.

6. King Solomon was the leader of religion in Israel, made the prayer at the dedication of the temple, and evidently thought it no invasion of the sacerdotal office to take the first part in acts of national piety.

7. When God was about to turn the captivity of his people, he raised up public men, as Ezra, Nehemiah, Daniel, to join the civil and ecclesiastical functions, and induce the heathen monarchs to countenance and maintain the true religion.

8. The prophets treat not only the Jewish people, but all the neighbouring heathen nations, in the aggregate, as communities amenable to God, and represented by their princes.

9. They also foretold that "Kings should be nursing fathers and

queens nursing mothers to the Church" under the Gospel dispensation.

10. Our blessed Lord not only conformed to the divine law of the Jews, but also to all the pious human institutions of his country; the worship of the synagogues, for example; though he condemned openly the real abuses introduced by the Scribes and Pharisees.

11. The inspired Apostles did the same.

12. The first Christian Roman emperor established the pure religion, and discountenanced idolatry, with the approbation of the whole Church of Christ, as a duty clearly deducible from the example of all pious princes under the Old Testament.

13. In the sixteenth century, the learned Reformers to a man exhorted and assisted the princes to establish pure religion wherever the opportunity occurred.

14. The Church of Scotland is an established religion.

15. All the reformed foreign Churches, whether Lutheran or Calvinistic, are Establishments aided by the State.

16. There is no example up to the present hour of any Christian country omitting to provide for the profession of Christianity amongst the people. The United States of America is no valid exception, as religious education is provided for, the Sabbath guarded by law, profaneness repressed, the army and navy furnished with chaplains, and a public establishment of religion, to a certain extent, retained in many of the States.

17. Many learned and pious divines in England and Scotland, though differing from the Church of England in many points, have espoused the principle and duty of an established religion. "All the old nonconformists," Bishop Stillingfleet says, "thought themselves bound to communicate with the Church of England, and looked upon separation from it as a sin, notwithstanding the corruptions supposed by them to be in it."

Dr. Chalmers thus defends both his own Church and the Church of England: "Let our ecclesiastical malcontents ascribe what corruptions they will to the Establishments of England and Scotland, we hold them to be the destined instruments both for propagating and for augmenting the Christianity of our land, and shall never cease to regret the overthrow of this mighty apparatus as a catastrophe of deadliest import to the religious character of our nation."

18. It ought to be added that there is no example of any heathen government without a national religion, which, however corrupt and idolatrous, still had some hold on the fears and forebodings of man, and responded in some imperfect manner to the interior voice of conscience, and laid the basis of obedience in a reference to a future judgment.

Such is the stream of evidence as to the bearings of Scripture history, of matters of fact, and the opinions of the greatest names.

Secondly. *As to the reasons for National Establishments.*

1. The corruption of nature is such, that no sufficient care would be taken by unconnected individuals, without a plan, without adequate funds, and without the protection of the State, for the propagation and support of Christianity.

2. The out-places, and the more crowded population of large cities

would especially be neglected, even in the most wealthy nations, as uniform experience has proved.

3. Needful support being precarious, a learned and pious and respectable Clergy would not be trained.

4. Schools and Universities would fade, a learned preparation for the Church being less insisted on.

5. Vice, profaneness, desecration of the Sabbath, &c. which abound now, would be much increased the moment Christianity ceased to be part and parcel of the law of the land.

6. The grand doctrines and facts of the Advent, Incarnation, Epiphany, Death, Sacrifice, Resurrection of Christ—of the gifts of the Holy Ghost,—and of the Mystery of the holy Trinity would be less firmly incorporated with the first feelings of the common people, if there were no creeds, and no religious national services to keep them full before the consciences of men.

7. The doctrines of ministers and teachers of youth would be perpetually changing and declining, till Deism, or what is termed Unitarianism, a species of Deism, would probably, through the corruption of man, prevail.

8. There would be no standard of public doctrine and no subscriptions to articles of faith, to which the false opinions of individual ministers might be recalled by due spiritual authority.

9. When general decays of real piety spread, (which would probably soon be the case,) there would be no principle of resuscitation within the nation—nothing left to fall back upon, and for the faithful few to appeal to.

10. Public humiliations and thanksgivings, which are called for by Almighty God from every Christian people, would be less duly celebrated.

11. The appeal to an oath, which is now "the end of all strife," and on which all distributive justice and all the safety of property depend, would be rendered insecure.

12. The loyalty, tranquillity, and peaceableness of a people, founded on the fear of God and nourished by the constant national prayers offered for the king and his government, would be less binding on the conscience.

13. There would be no national profession of Christianity, no national acknowledgment of God, no visible national body of Christ, no recognized authorities in the Church to receive the oaths of princes, nobles, and parliaments on their inauguration.

14. The principle of self-preservation which induces all states to avoid what would displease a superior neighbouring power, which had sufficient strength to destroy it, would be violated as it respects that infinitely powerful and glorious Sovereign by "whom kings reign and princes decree justice."

15. England having had a national Establishment from the date of its conversion to Christianity, and possessing it now in a reformed mode, though with confessed attendant defects, would hazard much more the anger of the Almighty in dissolving the tie, than if such a connexion had not previously existed, and the question of national Establishments was untouched.

16. A moment of great political excitement is the most dangerous moment for rash innovations in matters of religion.

17. In the propagation of Christianity in heathen lands, there would be no liturgy, no creeds, no ecclesiastical polity, no discipline, no authorized religion to give permanence and security to the young and imperfect habits of the new converts.

18. The ties of gratitude, loyalty, and union of interests could not be formed as Christianity spread—the diffusion of which would probably be the dissolving, not the drawing closer, the connexion with the parent state.

19. The decent and lawful veneration for ancient usages and prescribed forms would be destroyed—which in infant Churches would set every thing afloat and leave them to go in endless search of new discoveries in discipline and Church order.

Thirdly. *As to objections to Church Establishments.*

"I speak as unto wise men, judge ye what I say."—There is no end of objections. In the corrupt state of man, and the imperfection of all he does, objections may be easily multiplied. If men of learning and experience weigh the whole question, they will see it beset with difficulties. All we need to contend for is, that the preponderance is in favour of Establishments, and yet more decidedly against dissolving them rashly, when already long settled.

It may be sufficient to notice a very few.

1. The objection that Christ's "kingdom is not of this world" is as applicable to the use of any external means, however discreet, towards a spiritual end—the payment of a minister's support—the building of a church or chapel—as to a religious Establishment. A fence round a garden, says a good writer, may as well be objected to.

2. The objection that a government may mistake what is true religion, does not alter the general duty. A father is bound to instruct his children, and it is no proof to the contrary that many fathers have instructed their children amiss.

3. The objection that Mohammedanism, Hinduism, Popery, might be established, is answered by the preceding remark. Guilt is upon the heads of those who, placed in trust, seek not for the true religion in its purity. The objection is the same as one that should be drawn against all civil government, because many governments have mistaken what is justice, truth, equity in punishments, rewards, &c. &c.

4. The objection that many princes, under the pretext of maintaining religion, have persecuted those who refused to follow it, proceeds on a misunderstanding of the question before us, which is, not whether an exclusive religious form of worship should be imposed on a nation, with penalties on those who withhold obedience—but merely whether a connexion ought to exist between the Church and State on some convenient footing, and limited by reasonable conditions, sufficient to discharge a prince's duty to God as the parent of his people, in offering means of religious instruction to all under his government; but by no means to the extent of compelling obedience—on the contrary, a full liberty is supposed to be granted to those who may differ from the majority in the plan of worship, and discipline—and no restraint imposed but on open immorality, blasphemy, and profaneness.

The balance of arguments, therefore, is strongly in favour of Church Establishments, as best suited to such a creature as man, and in such a state of moral disorder as we confessedly find him. It is, we contend, the duty, under these circumstances, of the supreme power to consult the highest and most obvious good of the community, by making Christianity the basis of civil government, by taking care that proper places and persons be provided for the instruction of the people and the worship of God, by seeing that a due maintenance be allotted to the Clergy, and by such other acts as may evince a reverence for religion and a desire to honour, in the administration of affairs, the authority of that revelation, the evidences of which are so clear and abundant.

THE CHURCH SOCIETIES.

MR. EDITOR,—Although I have recently occupied several of your valuable pages in urging attention to the Societies for Promoting Christian Knowledge and Propagating the Gospel, yet I am willing to believe you will allow me to make a few further observations on the same subject, which in every point of view must be regarded as vastly important; and which is more intimately connected with the prosperity of the Church than many of us seem to be aware.

Your book, Mr. Editor, falls into the hands of many who really love “the gates of Zion,” and who would gladly do any thing in their power to quicken her energies, and increase her efficiency; and I feel assured that if it can be made to appear that, even in a remote degree, the Church would derive benefit from an amplification of the labours of her accredited Societies, there will not be wanting zeal, and energy, and liberality, so to amplify them, that, under the Divine blessing, the greatest possible amount of good may be effected. The Societies have been labouring, for above a century, to promote, both in this country and in foreign parts, the best interests of mankind, and as far as their means and opportunities have allowed, have essentially contributed to the advancement of Christian knowledge, and the establishment of Christians in their holy faith. But, perhaps, at no period of their history was there ever greater need of their services, or stronger reasons for the union of Churchmen in their support, than there are at the present moment. “When the enemy is awake and active, those within the fortress ought not to slumber.” “The time seems to be approaching, when all the energies of the friends of religion will be required for its defence. A mighty struggle appears to be impending, in which the whole power of the enemies of divine truth will be exerted to the utmost for the overthrow, not only of our religious institutions, but of Christianity itself.” (*Report S. P. C. K. 1832.*) At such a time, therefore, the conductors and friends of the Societies are called upon to exert themselves in no ordinary or measured manner, both to make known their capabilities and objects, and to invite the cordial cooperation of every member of the Church.

The valuable labours of the Societies should be universally known and appreciated, and, if possible, all classes of men made to derive

benefit from them. To this end I would earnestly repeat the recommendation to the Clergy, to establish Committees* in their respective parishes. And I would further advise them to form among the members of each episcopal congregation, a body of associate contributors, which may move in its own circle, and be in union with the local Societies of its particular parish or district. Every Churchman would then have an opportunity of labouring with the Church in the diffusion of Christian knowledge, and no one could plead ignorance of the means which the Church recommends us to use. Subscriptions should be solicited from both rich and poor:—the former should be entreated to contribute liberally, the latter in proportion to their ability; and no sum, however small, should be rejected. Thus stimulating one another, subscribing would become general, and it would be considered discreditable in any person to contribute *nothing*. It would be highly desirable also to form associations at our different colleges and schools,—at Eton, Winchester, Westminster, St. Paul's, the Charter-House, &c., where the pupils might each contribute something; and whilst they would thus materially augment the general funds of the Societies, they would learn to cherish an attachment to the institutions of the Church, and to take delight in doing good. And even at Charity and National Schools something of this sort might be done with good effect. It would teach the children, that even in *their* humble stations they are capable of doing something for the good of others; it would create in them a respect for the Church, attach them to their ministers, and in no small degree improve the funds of the Societies. "E. O." in the CHRISTIAN REMEMBRANCER for August, states, that if every child now receiving education in Church principles were to subscribe a penny a week, the enormous sum of 195,000*l.* would be collected in a year. Consequently, a penny a *month*, given by each child, would place upwards of 40,000*l.* per annum at the disposal of the Church Societies. And as a further means of promoting and encouraging general cooperation, I would, above all things, recommend the Clergy frequently to plead for the Societies from the pulpit. This method could hardly fail of being productive of most beneficial results; for whilst the great duty of aiding the Societies would be set forth, the proper motives to action would be inculcated, and in communicating a blessing to others, we might hope to be also blessed ourselves. So that "self-love itself would plead for love to our brethren." "Forget not," said a pious Archbishop, "the Church of God, and to seek the good of Zion; it is not only your duty but your benefit." Sermon-preaching has advantages which no other method can have. Properly exercised, it would tend to strengthen the faith of Christians, and enlarge their feelings of charity. It would provoke many at present inactive Churchmen to love and good works, prevail upon them to fight more zealously the good fight of faith *themselves*, and to let their light shine before the world. It would also lead us to take a more decided interest in our Church's welfare at home,

* At some places it would be advisable to have *separate* Committees, but at others it might be more convenient to have *one* Committee for the two Societies, and to divide the money obtained in equal moieties.

and to rejoice in the success of her missionary labours abroad. And it would doubtless induce us to prize more highly our own privileges, and to entertain more devout feelings of gratitude for them. Animating and refreshing would it be to the minds of good men to hear their ministers set forth, at stated seasons, the duty, and privilege, and pleasure, of labouring to advance the kingdom of Christ—to hear them discourse on the certain, though, it may be, protracted issue of the Church's labours, when the mists of darkness and error shall be dissipated, and the light of truth universally displayed. I long to see Clergy and Laity thus PUBLICLY striving together to do good;—the former, in their own peculiar station,—the latter, in due subordination to Clerical authority, and with a deep conviction upon their minds, that they are not to do good by all, but by the *right* means. The consequences would be happy indeed. The Church of England—at unity within herself—the repository of a pure faith—the seat of learning, of piety, and of charity—and withal established on the Rock of Ages,—strong in her internal resources, and staying upon her God, would be able to repel all assaults from without. She would be the nursery of truth at home, the instructress of the nations, and a pattern to the world. And when judgments visit the earth, “it may please Providence to make England, for her sake, as an ark on the deluge, a Goshen in the midst of Egypt.”

It is true there are discouraging circumstances in our present situation, but it may be asked (and the question is a proper one) what is that to us? We may be on the eve of great changes, but let us remember that no change, no alteration in temporal matters, no situation in which by possibility we can be placed, can cancel our obligation to promote the glory of God, and the well-being of our fellow-creatures; and to these ends the methods proposed by the Church and the Church Societies, are precisely those which, under any circumstances, ought to be adopted. Indeed, the more turbulent the times in which we live, the more prone men are to follow their own imaginations, to “call evil good, and good evil, to put darkness for light and light for darkness,”—the more urgently and imperatively are we called upon, with the Bible in our hands, to proclaim *the truth* as it is in Jesus, and to maintain it constantly and unequivocally, whoever may oppose themselves to it. I observe, with deep regret, the announcement in the Report just issued, of the Society for Propagating the Gospel, that Government intends to reduce the amount of its grant to the Society, and eventually to discontinue it altogether. Without questioning the motives of those who have advised this step, *we* can only regard it as a line of policy at once inexpedient, unjust, and ungracious. Instead of crippling the Society just at a time when its utmost resources are insufficient for its great purposes—when the objects of its care are daily multiplying, by the emigration to the colonies, of so many of our countrymen,—*greater* facilities for religious instruction should rather have been afforded, and greater encouragement given the Society to prosecute its charitable and difficult labours. Its missionaries, too, suffer hardships enough, without having to endure the bitter reflection, that they are no objects of England's sympathy, and that the religious welfare of her colonies is regarded by her as a matter of no

importance. "We hear," writes one of these worthy men, "with pain, the straitened state of the Society's funds, and of the possibility of a diminished application of them to these colonies. I trust, however, that an earnest and repeated appeal to the many wealthy members of the Church in the United Kingdom will be so liberally answered, as to prevent such a calamity to the Colonial Church. It would be destructive of some missions altogether, to say nothing of the hardships to the missionary who has entered the Society's service, and established himself in life, in the hope that his present provision would be permanent." This appeal addresses itself to our hearts, and we must not suffer it to be made in vain. To the North American Missions, we may apply the observation of Heber with respect to another portion of the spiritual vineyard, "It would indeed be a grievous and heavy sin, if England, and all the agents of its bounty, do not nourish and protect these churches."

The calls of Providence upon the Church of England are many and various,—may she not disregard or mistake them! If some Christian Churches have received one, two, or five talents, she has received ten; and infinitely therefore are her responsibilities increased. She of all Churches must not hide her talents in a napkin, or keep back aught of what the Lord has committed to her. She must not behold with apathy and indifference the advancement of false doctrine, heresy, and schism; or wilfully suffer a single individual to perish for lack of that saving knowledge, which it is her business to dispense. She must not shrink from making exertion to carry the sounds of salvation to heathen lands. She must not be unmindful of the calls and importunities of Christians in foreign parts, "Come over and help us." She must in no wise regard herself as an isolated or independent branch of the Church of Christ, or expect the Divine favour to continue with her, unless she also is "ready to distribute, willing to communicate." She is the steward of the mysteries of God; and, as a steward, it becomes her to be found faithful. And as the blessings and privileges which are stipulated to the Church in her corporate character, belong also to all her faithful children; so the duties which devolve upon the one, are demanded likewise from the other; and therefore we are INDIVIDUALLY bound to contend for the faith, to adorn its profession, and to seek the bringing in to its obedience, all nations, tongues, and people. This is the great work which we, as *Christian* INDIVIDUALS, and a Christian people, have to uphold. In the prosecution of it, we must labour with unwearied zeal, and faith, and patience; regarding every obstruction as a fresh impulse to exertion, and looking steadily unto Him who has all power committed to him, both in heaven and earth, for strength, and help, and protection.

Now the Church Societies, based upon solid and right principles, and acknowledged as sound auxiliaries of the Church, are pointed out to us as the fittest instruments we can use for the furtherance of our great objects, and therefore we shall be CULPABLE INDEED if we neglect to use them. Cooperating heartily with them, and invoking the Divine blessing on our work, our labour will not be in vain.

Recommending immediate attention to the subject of this letter,

I remain, Mr. Editor,

Your constant Reader, X.

ORGANO-HISTORICA;

Or the History of Cathedral and Parochial Organs.

NO. IV. — THE ORGAN AT THE TEMPLE CHURCH.

THIS is the oldest of Father Schmidt's organs in London. It was built in 1685, and has always been esteemed the *chef d'œuvre* of this eminent artist. It claims a superiority over every other organ in England, in consequence of its possessing what is called "the *quarter tones*."* All others (and indeed piano-fortes, or any keyed instrument) contain only twelve semitones in the octave; but this has fourteen:—that is, in addition to the common number of semitones, it possesses "G sharp," and a corresponding "D sharp," quite distinct notes from "A and E flat." Its temperament is the same as any other organ, but the real beauty of the quarter tones is discoverable by playing in the key of E and A flat, where, in consequence of the thirds being so true, we have that perfection which cannot be met with in common organs. It gives a peculiar brilliancy also to the key of A and E, in three and four sharps. These quarter tones are produced by the common G and D sharp, being divided (lengthways) in the middle, the back half of the sharp (or divided note) being as much above the front sharp as that is above the natural, so that more caution, as well as practice, is necessary in the performer.

At the time this organ was built, there being great rivalry and emulation amongst the organ builders, the Honourable Benchers of the Temple received proposals both from Schmidt and Harris, to erect an instrument for their church; and the proposals of each candidate being backed by such strong recommendations from scientific men, and powerful friends, the Benchers were unable to determine amongst themselves which to employ. They therefore proposed to the candidates that each should erect an organ in their church, and promised that the one which might contain the greatest excellences should be selected. This proposition was acceded to by both parties, and in ten months the two organs were placed in the church. So great was the antipathy of Harris's friends to his competitor Schmidt, that they were induced to apply the knife to the bellows of the one he erected. However, after listening to the respective qualifications for twelve months, the celebrated Judge Jeffries, who was appointed umpire at the last trial, decided in favour of that by Father Schmidt, which is now under consideration.

Originally this organ consisted of two full rows of keys only, and an echo to C. It now has three rows. The compass of the great and choir organs, is from FFF, to D in alt; having no FFF, or GG sharp in the bass;—the compass of the swell is from F, below fiddle G, to D in alt;—the quarter tones are only in the great and choir organs. The

* The organ at the chapel of the Foundling Hospital has also *quarter tones*, which are produced by means of slides over the draw stops. These are the only two organs in England that have these changes. We shall notice this instrument in its proper place, by which time the extensive repairs it is now undergoing by Mr. Bishop will be completed.

swell, being of modern invention, was first applied to the Temple organ by the celebrated Byfield.*

We will now go into the detail. The stops, &c. are as follow:—

GREAT ORGAN.			
1 Stop Diapason.		5 Cremona.	
2 Open ditto.		6 Vox humana.	378 pipes.
3 Principal.			
4 Flute.			
5 Twelfth.			
6 Fifteenth.			
7 Sexquialtra.	3 ranks.		
8 Mixture.	2 ditto.		
9 Trumpet.			
10 Cornet.			
	906 pipes.		
CHOIR ORGAN.		SWELL.	
1 Stop Diapason.		1 Stop Diapason.	
2 Flute.		2 Open ditto.	
3 Principal.		3 Cornet.	4 ranks.
4 Fifteenth.		4 Hautboy.	
		5 Horn.	
		6 Trumpet.	
		Swell,	290 pipes.
		Choir,	378 ditto.
		Great organ,	906 ditto.
		Total of pipes,	1574

Since this instrument has, for upwards of a century, passed for the finest organ in London, it perhaps may be gratifying to our musical readers if we enter further into particulars.

Schmidt's diapasons have ever been celebrated. Those in this organ are very excellent, particularly the bass of the open diapason. The stop diapason in the great organ is made of metal, to C in the tenor, and is a most delightful solo stop. The stop diapason, and flute in the choir, are both excellent as solo stops. The flute is metal to G G. The chorus of the great organ is good to the 12th and 15th. There is not quite body enough in the treble of the diapasons to cope with the mixture and sexquialtra, yet the chorus is very brilliant. The reed stops in the great and choir organs, are not particularly fine: those in the swell are excellent both as solo and chorus stops. The *open* and *stop diapason*, both of metal, are *purity* itself. It is a novel circumstance that this organ should be without pedals; but we understand that these will be added in the repair it is about to undergo, by the same artist that lately improved the organ at St. Paul's Cathedral. It has three pair of bellows, but the wind is rather unsteady; and it is somewhat remarkable that Schmidt should be able to produce so ponderous a tone in the lower notes of the open diapason out of so small a scale pipe, the double F F F measuring only seven inches in diameter; whereas the same pipe in Greene's organ, at Greenwich Hospital, measures twelve inches, and does not give so fine a note. This proves the superiority of Schmidt's voicing.

As a further improvement we should strongly recommend the addition of pedal pipes, composition pedals, German pedals, Venetian swell, and dulciana, to the choir organ; new bellows, upon the modern improved principle; and another open diapason to the great organ.

The pitch of the present instrument is a quarter of a note above the common pitch; its cost was 1500 guineas, viz. the organ 1000, the case 500.

* The swell in the organ of St. Paul's Cathedral was made some time after this, by a builder of the name of Crang.

NO. V.—THE ORGAN AT ST. SEPULCHRE'S CHURCH.

HAVING given some account of the organs of Schmidt and Schrider, we will now direct the attention of our readers to that at the head of this paper, which was built by Renatus Harris, in 1667, and supposed to be the oldest of his make now in London. It originally consisted of a great and choir organ only; but, after an extensive repair by the elder Byfield, son-in-law to Harris, about 1730, the *swell* was added; and a new *trumpet*, *clarion*, and *open diapason* bass was added to the great organ. After this repair, the judgment of organ-builders and connoisseurs decided it to be the finest in London, although not the largest. In 1817, an important improvement was made, by extending the compass of the great and choir organs to E in alt, and making the bass long octave. Another *open diapason*, all through, was added to the great organ; and a *dulciana* to the choir organ, and also an octave of *pedals*, and *pedal pipes*. In 1827, the swell was enlarged in compass, from F in the tenor, to gamut, (G in the bass), with a Venetian front; likewise two octaves of German pedals, commencing at CCC to CC and C, and also two *coupling stops*, to unite the *choir* and *swell* to the great organ, when required. The last two repairs were made by that eminent artist, Mr. Gray, who has the care of the organ, and whose fame is so extensively known.

There have been several accounts published of this organ, in periodical and other works, from which we will make a few extracts for the sake of those of our readers who feel interested in the subject. The celebrated Mr. Russell, formerly organist at the Foundling Hospital, is said to have been "extremely partial to the organ at Sepulchre's Church, Snowhill; and has been heard to say, that it was the finest instrument upon which he ever played, and that the trumpet-stop could not be equalled in the kingdom."* The well-known artist, Mr. James Davis, who executed the extensive organ repairs at St. Saviour's Church, about twelve years ago, thought highly of the organs built by Schmidt and Harris, and observed, "The *diapasons*, in the organ of St. Paul's Cathedral, and the *reed stops*, in that of St. Sepulchre, were the finest in England."† The *Encyclopædia Londinensis*, Vol. XIII. p. 502, describes "the organ of this Church as an extremely good one; and particularly remarkable for its fine trumpet-stop."

In addition to these commendations, may be added the opinions of the celebrated organ builders, Green, Avery, and England, who all bore testimony to the rich quality of tone it possessed. So partial was Byfield the elder to the instrument under consideration, that he would forbid any one beside himself to tune it, alleging, that he never could attend to a second on the same day; inasmuch as he could not bear "to hear any reed work after it." Indeed, his partiality was carried so far as to request that his body might, after death, be interred as near to it as possible; and which request has since been complied with, he now lying in the south-western part of the church-yard. Avery and England add their testimony as to its "*brilliancy* and *crispness* in the chorus."

* See the Monthly Magazine, for January, 1811, p. 552; and also for July, 1814.

† See the Gentleman's Magazine, for March, 1827, p. 284.

LAW REPORT.

No. XIX.—MONUMENTS.

Trinity Term, 1823.

SEAGER v. BOWLE.*

THIS, in the first instance, was a proceeding by articles in the Court of the Peculiar and Exempt Jurisdiction of Great Canford and Poole, promoted, in virtue of his office, by the Worshipful and Reverend Charles Bowle, Clerk, Master of Arts, Principal Official of the Peculiar and Exempt Jurisdiction of Great Canford and Poole, against James Seager, Esq. of the parish of St. James, in the town and county of the town of Poole. It commenced in the Court below by a citation, issued on the part of the said Official, calling upon the defendant to "answer certain articles, heads, or interrogatories, touching and concerning his soul's health, and the lawful correction and reformation of his manners and excesses, to be objected against him by virtue of his (the said Official's) office: and, more especially, for his having illegally erected and set up, or caused to be erected and set up, in the church of the said parish of St. James, a certain monument, of considerable dimensions, to the memory of his late wife, and of others, by his own mere authority, in usurpation of the power of his Ordinary, and without any legal licence or faculty first obtained for that purpose: and *also*, to shew good and sufficient cause (if he has or knows any) why he should not be decreed to remove, or cause to be removed, such monument, as having been so erected and set up, without the licence or faculty of his Ordinary, or other lawful authority in that behalf." The appeal to this Court (the Court of Delegates) was against an order or decree made by the official (the promovent), *rejecting* a certain allegation brought in on the part of the defendant, responsive to the articles.

Of the tenor of the articles, it is sufficient to say, that it precisely accorded

with that, already described, of the citation. That of the "responsive allegation," the subject of the appeal, was as follows:—

1. That the said James Seager, party in this cause, now is, and for many years last past hath been, a principal parishioner and inhabitant of the parish of St. James, in the town and county of the town of Poole, within the Peculiar and Exempt Jurisdiction of Great Canford and Poole, in the county of Dorset; and that, in, or about the month of January, in the year of our Lord, 1822, Amy Seager, wife of the said James Seager, having departed this life, was interred in a vault in the church-yard belonging to the said parish church of St. James, in Poole aforesaid—that he, the said James Seager, did thereupon cause to be erected and set up, in the said church, near his own pew, at the east end of the south gallery thereof, a certain monument to the memory of his said late wife, Amy Seager, and others of his family who had previously departed this life—that no judicial or other notice or complaint whatever, was at any time, by any person, taken or made of the erection of the said monument, until on or about the 20th day of July last past; soon after which, the said James Seager was served with a certain citation, to appear on the 28th day of August last past, and answer the complaint in this behalf. And this was and is true, &c.

2. That it has been usual and customary, in the said parish of St. James, in Poole aforesaid, previous to the erection of any monument, to obtain the consent of the minister and churchwardens of the said parish, but not to apply for the consent of the said Ordinary, except in particular cases—that, accordingly, previous to the said monument being so erected

* An allegation responsive to articles in a cause of office, promoted by the Ordinary of a royal peculiar, calling upon the defendant, 1st. to answer to "having set up a monument in a church in his jurisdiction without a faculty; 2dly. to shew cause why he should not be decreed to remove the same—pleading, 1st. "that the said monument was erected by leave of the minister and churchwardens;" 2dly. "that it was ornamental to the said church, instead of injuring it, or disfiguring it"—admitted to proof.

and set up in the said parish church, he, the said James Seager, applied for, and obtained the consent of the minister and churchwardens of the said parish, to erect and set up the said monument in the said parish church.

3. That the monument so erected and set up by the said James Seager, in the parish church of St. James, in Poole aforesaid, is a mural monument, and does not project from the wall more than three or four inches, or thereabouts; except in one particular part, where it projects five inches, or thereabouts; and no part of it projects or stands out so far, as a pillar close to it—that the said monument does not in any wise injure or disfigure the said church, but, on the contrary, is a great ornament thereto, the same being of highly polished marble, and executed in a superior manner,—and that there is nothing in the design of, or inscription on, the said monument, which is at all unsuitable to the place; the same consisting merely of one side of an obelisk, of black and gold marble, with a female figure, of white marble, weeping, and leaning on, or reclining over, an urn of marble, of the same sort, and having underneath a tablet, with the name, age, and time of death, of the said Amy Seager, and others of the family of the said James Seager, engraved thereon.

4. The fourth was the usual concluding article, averring the truth of the premises.

For the Respondent, Mr. Adam, and Drs. Swabey and Dodson.

The allegation responsive to the articles in this suit was, and is, inadmissible, as pleading no sufficient legal justification of the erection of the "monument," the subject of the suit. We contend the rule of law to be that which, in substance, the articles affirm, namely, that no monument can be set up in a church, without a legal licence, or, the faculty of the Ordinary, first duly had, and obtained: and we also contend, that if this rule of law be infringed, it will not only be sufficient to found the *censure* of the Ordinary; but that he is invested with full authority to decree a removal. And it is no answer to articles calling upon the defendant to shew cause, against the infliction of these penalties for erecting a monument without the Ordinary's leave, to say, that he erected it, forsooth, *with the leave*, or by the consent, of the minister and churchwardens.

The circumstance of this monument

being an ornament to the church, (presuming it to be) instead of disfiguring it, will not alter the rule of law: since its being erected without a faculty is equally illegal, whether it be ornamental or otherwise. It is no defence to a charge of having "usurped the Ordinary's authority," to say, that no prejudice to any, in the instance in question, or even that the contrary, has resulted from it. The offence charged is, "the having usurped the Ordinary's authority," which is the same in either case—and the legal penalties of its usurpation in this instance, are those already described.

The fitness and convenience of the rule which the articles so affirm, is as obvious as the rule itself is clear and certain. If the Ordinary be the sole legal judge of the propriety of any additions to the fabric of the church, of which there can be no doubt—it follows, necessarily, that he ought to be consulted, in the first instance, or, prior to any such being made. His power, in this respect, is not arbitrary. His consent to any being, unduly, withheld, when properly applied for, will found an application—it is to be presumed, a successful application—to his ecclesiastical superior. This is the rule to be collected from the case of Cart and Marsh; not that an appeal *well* lies against the Ordinary for promoting his office against those who make additions to the fabric, without applying for his consent at all. This would, in effect, be limiting his privilege to that of removing such, *after first, at his own risk, proving them to be nuisances*; a position utterly untenable, but one, at the same time, which, we apprehend, this allegation being admitted, would go but little short of affirming.

The authorities for a position diametrically opposite to this, are sufficiently numerous, and sufficiently precise. Of monuments in churches (the additions to the fabrics in question), Sir Edward Coke, indeed, only says, *generally*, that the erection is *lawful*, if it be done "*in a convenient manner*." But *satis liquet*, both from other text writers, and from decided cases, that this to be done in a *convenient manner*, and, consequently, to be *lawfully* done, must be done, with the consent of the Ordinary. Such are the doctrines of Gibson, Degge, and Prideaux—with which the *dicta* of Lord Stowell, sitting in the Consistory Court of London, in the cases of "Bardin and Edwards against Calcott," and "Maidman against Malpas," respectively, strictly, in sub-

stance, concur. Lastly, it clearly results from adjudged cases—more especially from that of “*Bury versus the Bishop of Exeter*,” reported in *Strange*, not only that the Ordinary is the *sole* judge of what monuments, or the like, are fit to be set up in a church, but that, if set up in a church, without his consent, he may proceed, by suit, to remove them, FOR THAT REASON [in the words of the printed report, “*as being set up without his consent*”] MERELY; and without any reference whatever to the question of their being ornamental, or otherwise, to the fabric of the church.

For these reasons, and upon these authorities, we call upon your Lordships to pronounce *against* this appeal.

For the Appellant — *Lushington and J. Addams, Doctors, and Mr. Mereweather.*

We contend that the supposed *impediment here*, the want of a faculty, taken *absolutely* and *per se*, is at *most*, in the nature of the *impedimentum impeditivum* merely, and not, of the *impedimentum dirimens*: in other words, that *if*, in the absence of a faculty, the Ordinary may interfere to prevent the erection of a monument, still, that the actual erection without a faculty is *no* ecclesiastical offence—*à fortiori* is none that can justify a decree of removal—in the event, that is, of such monument being proved to have been *lawfully* erected, at least in *other* respects; and also, at the same time, to be in itself, neither inconvenient nor unseemly.

If, indeed, a monument were set up in a church, in defiance of the Ordinary's prohibition, after notice special, or general even, not to erect without a faculty, this might possibly (supposing, for argument's sake, the Ordinary's *present* right to prohibit) be good ground for decreeing a removal, without any reference, either to the lawful erection in other respects, or to the fitness and convenience (or the contrary) of the structure itself. Probably the case in *Strange*, upon which so much stress has been laid, proceeded upon some special considerations of this sort, though not appearing in the printed report, which is contained, literally, in six lines. But the case set up here rests upon *no such* grounds. The official neither is, nor can be, shewn to have given any notice not to erect, either special or general even, as it was competent to him to have done; for instance, by exhibiting articles to the churchwardens of Poole at his visitations, or at some one of them, particularly interrogating them as to the practice of erecting tombs

in the parish church of Poole, and calling upon them to *present* all persons erecting them without a faculty. Nothing of this sort is pretended; and, in the absence of every thing, we maintain the rule to be that which has just been stated.

It should seem however, as already intimated, by no means *certain*, that the *mere* erection of a monument without a faculty, even after a notice (purely *gratuitous*) from the Ordinary *not* to erect, is a punishable offence at all, especially at such same Ordinary's own instance, at the *present day*. We admit the *strict* rule of law, *anciently*, to have been, that no monument should be erected without a faculty; at the same time it *must*, in return, be conceded to us, that the observance of that rule has been dispensed with, by *common consent*, in all modern instances. Of all the numerous monuments, tablets and grave stones, erected to the memories of deceased persons *within* that period, applications for faculties to erect any have rarely, if ever, occurred, in the recollection of the oldest practitioners in Ecclesiastical Courts. The last and latest instance upon record of any interference on the part of an Ordinary to check or control this *known* practice of erecting monuments without faculties, is that reported in *Strange*; for which we have to go back more than a century. This, we submit, makes it *questionable*, whether, at the present day, the mere absence of a faculty, *under any circumstances*, can, or should be deemed sufficient to constitute the erection of a monument in any church or chancel, an ecclesiastical offence *at all*. Meantime, the practice so acquiesced in, on all hands, of erecting monuments *without* faculties, has had one *certain* result, namely, that were Ordinaries, generally, now to proceed to a removal of the monuments erected without faculties in their several jurisdictions, indiscriminately—as the rejection of *this* allegation would infer them at liberty to do—it would go, this, to the demolition of nearly all the monuments in the kingdom erected within the last 100 years; not, probably, without material injury, in many instances, to the actual fabrics of the churches themselves.

Be this, however, as it may, we recur confidently to our first position, that the setting up of *this* monument, under the circumstances, is *no* ecclesiastical offence, still less is one that can justify a decree of removal, in the event of its being proved, that it was *lawfully* set up in *other* respects, and is neither, in itself,

inconvenient nor improper. Consequently, the defendant's responsive allegation, pledging him to prove *all* this, was, and is admissible. The current of authority *uniformly* flows this way—abstract the single case in *Strange*, which proceeded, it may fairly be inferred, on some such *special* consideration as that already suggested. Of Gibson and Prideaux, cited as authorities by the counsel for the respondent, we shall speak presently. As for the judgments said to have been delivered by Lord Stowell, in the case of *Maidman* against *Malpas* and the other, it is obvious, even on a slight inspection of these, not to descend into particulars, that *they* have no pretence whatever to be cited as *authorities* upon the present question. Degge, too, may be put out of the case—he speaks of the licence of the Ordinary, *or* the consent of the parson and parish, in the alternative, as if either would suffice to justify the erection of a monument in a church. This is clearly erroneous—whatever becomes of the *necessity* for the Ordinary's consent, that of the parson must, at least, be had—*both* may be necessary—but that the former either includes, or dispenses with, the latter, is, obviously, a mistaken notion. The authority of Degge, therefore, we repeat, is of no weight. The real authorities then, in point, are Gibson and Prideaux; no mean authorities, we admit, in the absence of any, or at most in the presence of a single adjudged case; which, however, might well be, and most probably was, decided upon some special circumstances of its own. But, we contend, that, instead of making against us, as insisted, *they* are on our side; that they are with us to the fullest possible extent of making the facts pleaded in this allegation, a good defence against the Ordinary's proceeding to decree a removal of the monument, hardly admits of a question. Gibson *hopes*, that "if monuments erected without consent, upon inquiry and inspection, be found to the hindrance of divine service," [or as the rule may fairly be extended, be found, upon inquiry and inspection, otherwise inconvenient or improper] he "*hopes* it will not be denied, that the Ordinary, in such case, hath sufficient authority to decree a removal;" plainly intimating that he, Gibson, could even conceive or imagine him to have sufficient authority to decree a removal, in *no other case*. Gibson, however, is the writer least likely to compromise any fair right of an Ordinary—no person had higher notions of the power and jurisdiction of

the Ordinary in *all* matters appertaining to the church than *Bishop* Gibson. Prideaux's authority is equally precise, and to the same identical point. "The monuments, coats of arms painted in the window, or elsewhere, penons, hatchments, &c. put up in the church, for the memory of the deceased buried there, *if regularly set up with the consent of the minister who hath the freehold*," [not a word about a faculty] "cannot be pulled down again either by the churchwardens, minister, or Ordinary. But if any of the said particulars be an incumbrance, or any annoyance to the church, or in any way hindering, or incommoding, the minister in performing any of the divine offices, or the parishioners in partaking of them, *in this case*, the Ordinary hath power to give his order for their removal." True it is, he adds, "and therefore no one can be *safe* in any new erection in a church, who hath not had the Bishop's licence for the same; especially in setting up altar monuments, which are most-an-end (most generally), a nuisance and incumbrance to the church wherein they are placed." But this, the *dictum* upon which our opponents mainly rely, well consists with our interpretation of what precedes it; and the effect of the whole, we apprehend to be this. If monuments are regularly set up with the leave of the minister singly, the Ordinary has power, indeed, to remove; but only in the event of their proving nuisances or incumbrances. But if erected by the Bishop's licence *as well*, those who erect them are then "*safe*"—safe, that is, *at all events*—and the erections themselves cannot be removed; but, at least in point of strict law, are entitled to stand as long as the fabric of the church itself, nuisances and incumbrances, or not. So much for Gibson and Prideaux. As for the case of "*Cart and Marsh*," cited also out of *Strange*, it is, clearly, in point neither way—all which can be collected from it to the purpose is, that Ordinaries should exercise in such matters a *prudent*, as well as a *legal*, discretion. Now, that the official of Great Canford and Poole is proceeding *imprudently* in this most vexatious interference, altogether, we apprehend, can admit of no question; even granting him, which we deny, to have proceeded *legally*, in rejecting this allegation.

Upon these grounds we insist that your Lordships are bound to pronounce in favour of the present appeal.

DECREE.—The Judges having heard the allegation read, and advocates and

proctors on both sides, by their interlocutory decree, *pronounced for the appeal*, made and interposed in this behalf, and for their jurisdiction, or, rather, for that of our Sovereign Lord the King—reversed the order or decree of the Judge of the Court below appealed from, and

retained the principal cause; and therein directed the first sentence of the second article of the said allegation,* and also the word “accordingly” in the second sentence to be expunged, and, so reformed, admitted the said allegation.

MONTHLY REGISTER.

SOCIETY FOR PROMOTING CHRISTIAN KNOWLEDGE.

Wrrington District Committee.

A MOST interesting meeting of this Society took place at Wrrington, on Thursday the 19th ult. The members and friends of the Society assembled at the parish Church, where a very powerful and beautiful sermon was preached by the Rev. Dr. Lee, Regius Professor of Hebrew in the University of Cambridge, from Malachi iii. 16, 17. The preacher shewed, that in all times of trouble and impending danger, such as now threatened the Church, meetings of Christians had been everywhere frequent. That Christianity was a social religion; that unity in heart, purpose, and belief in all important matters, was its object. With this view, there had always been a tabernacle, a temple, a church, a common resort of the faithful. The enemies of religion had always been especially earnest in their endeavours to destroy this social form of it, as knowing how much the general cause was involved in the unity and sociality of the faithful. For the same reason they had always been forward to assail the ministers of religion; and, in all times of peculiar and conspicuous national apostasy, the ministry had been attacked. Such was the case among the Jews—such in infidel France—such in England now. The preacher dwelt on the necessity of frequent communication among Christians, to excite each other to acts of religious charity, in an age of great public iniquity. He then enlarged on the acceptability of such conduct with God, and the rewards promised

to it—security and peace of mind, a lofty and erect bearing of spirit, cheerfulness and manly fortitude amidst perils and calamities, and all crowned with the realization of a Christian's hope—eternal life.

The public meeting was held in the school-room, where a neat platform was erected.

The Archdeacon of Bath was called to the chair, and after prayers the Rev. W. D. Willis, the secretary, read the report of the past year, from which we extract the following interesting information. Statement of the issue of books from the depository:

	Years 1832-3.	Years 1831-2.
Bibles	1,025	878
Testaments	1,132	780
Prayers	3,144	2,661
Bound Books . . .	3,561	2,747
Tracts and School Books	25,573	23,832
	34,435	30,898

being an excess this year over last year of 3,537 books and tracts. In addition to this statement, there have been sold of the works issued by the Committee of General Literature, above 800 books, and 50,800 numbers of the Saturday Magazine have also been disposed of, with a permanent sale of above 1,000 numbers weekly. The system established in this district, of corresponding secretaries and local depôts of books, continues to proceed most

* Which stood, as reformed, “That previous to the said monument being so erected and set up in the said parish church, he, the said James Seager, applied for and obtained the consent of the minister,” &c. See p. 627. The Court, by directing this, may be taken to have expressed its final judgment, that “no practice can absolutely legalize the erection of a monument without a faculty.”

favourably; whilst the benefits derived from the employment of a travelling agent, fully justify the high expectations entertained of the plan. The issue of books from the depository at Bath, during the last seven years, amounts to 176,079, of which 5,573 were Bibles, 5,210 Testaments, and 16,600 Prayers. If to these be added the 800 volumes sold of works published by the Committee of General Literature, and the 50,800 numbers of the Saturday Magazine, there will appear a total of 227,679 books and tracts issued during the last seven years. The returns

of schools show a satisfactory report of the religious education within the district, and an increase of numbers to the amount of 551. The finances of the Committee continue to improve: the sum of 50*l.* has been transmitted as a contribution to the Parent Society. The total number of books circulated in the past year, in the county of Somerset, was above 72,500.

The Society's claims were then ably advocated by the Rev. Dr. Lee, the Rev. H. Thompson, and by Captain Muttlebury; after which a liberal collection was made at the door.

NATIONAL SOCIETY FOR PROMOTING THE EDUCATION OF THE POOR.

Report for 1833.

THE change which has taken place in the situation and circumstances of the Central School since the last anniversary of the National Society, has necessarily occasioned some new arrangements in regard to that establishment, which are given in an appendix.

The Committee have considered it indispensable, as heretofore, to continue the Schools and the training department under the constant care and inspection of a Clergyman; but they judge it to be desirable that there should also for the future be a schoolmaster and schoolmistress permanently engaged to act under his control. With reference to the important work of training persons to manage Schools, it has been determined to distinguish between their instruction in religious knowledge, and in the merely mechanical practices of the Madras system. The former will be entrusted solely to the superintending Clergyman, the latter, in addition to the general management and discipline of the Schools, will be committed to the master and mistress under his inspection, adequate attention to both departments being secured by the aid of regular certificates of competence to be carefully filled up and attested. For the execution of the higher and more responsible office, the Committee are happy to state, that they have been enabled to retain the services of the Rev. W. Johnson, upon whom the whole burden of the Establishment in Baldwin's Gardens formerly rested. And it is a matter of satisfaction

to them to report, that a Schoolmaster has been found, in the person of Mr. Thomas Lister, who was brought up as a boy in the former Central School. The corresponding department in the female part of the Establishment is not yet permanently settled.

The building in which the Members of the Society are now for the first time assembled has been received as a gift from the Managers of the late Westminster National School, and has been legally secured to the National Society in its corporate capacity. At the considerable cost for alterations incurred, the Committee have been enabled to exchange a *lease*, which would expire within three years, for one to continue for ninety-nine years; the *rent* of 140*l.*, attended with many extra and unavoidable high charges, for a rent of less than 2*l.*; and a *situation* by no means advantageous for exhibiting a Central School, for the present situation, which is easy of access to visitors and immediately under the public eye. No doubt could exist with the Committee, that it was most desirable in every point of view to effect this exchange.

The offer of the property was accompanied with two conditions only: they were bound to carry on the Schools for the benefit of the neighbourhood, and to provide that the Schoolmaster and Mistress in charge of them should not be losers by changing the Committee whom they would serve. The former of these persons removed from his situation just

before the National Society came into possession of the School;—and the Mistress, being rendered unsuitable by length of service for the active duties of her station, has become chargeable on the funds of the Society for an annual gratuity of 50*l.*; which however is counterbalanced by the former subscribers to the Westminster Schools having generally continued to support the Society to the extent of their former contributions.

The number of children at present upon the books are 350 boys and 160 girls;—and that on the whole 65 Schools have been provided with masters and mistresses during the last year; viz. 34 masters and mistresses appointed permanently to situations;—21 Schools provided with temporary assistance, either for organizing them in the first instance, or taking charge of them under some temporary emergency;—and 10 teachers trained for Schools, to which they had already obtained the appointment.

They have great satisfaction in reporting, that the former Central School at Baldwin's Gardens is still being carried on in an efficient state. The property has been lent gratuitously to the Rector of St. Andrew's, Holborn, for one year, on condition that he shall endeavour to obtain a renewal of the lease of the premises, and establish the School on a permanent footing, for the benefit of his poor parishioners. In the event of his succeeding in this desirable arrangement, the Committee have promised the most liberal pecuniary encouragement which the practice of the Society will permit them to afford. The same gentleman has, moreover, undertaken to negotiate a plan with regard to the Society's Chapel in Ely Place.

The sum of 5,939*l.* 14*s.* has been granted during the past year, towards the erection of school-rooms in 109 places, one-half of which contain a population of above a thousand souls. On the whole, 157 new school-rooms are erecting, capable of accommodating 14,600 children; by means of which many Schools already subsisting will be more suitably accommodated, and an addition made to the total number of poor children receiving education to the amount of 10,600.

The collection under the King's Letter at present amounts to 22,362*l.* 3*s.* 2*d.* Should the total amount to be derived from the King's Letter fall below the receipts obtained from a similar collection about ten years since, the causes of such diminution seem sufficiently obvious. For, in addition to the

state of the times, and the general reduction which has consequently taken place in the resources of existing Charities, it should be noticed that in 1823 about 1,860 places had National Schools, whereas this number has subsequently risen to 3,150; and, every additional School which is established creates a claim upon the resident gentry, which tends to diminish the remittance made from the neighbourhood to the funds of the parent Institution.

But with such resources as have been actually received, much, it will be seen, has already been accomplished. During the past year only, out of 109 grants, 30 have been appropriated to manufacturing places, and 10 to the poor parishes in Wales. The Committee have determined during the approaching summer to circulate a letter to all places having a population of 1,000 souls and not having Schools in Union, to invite the resident gentry, through the Clergymen, to connect their Schools with the National Society, wherever they have been formed, or to establish such as are needful if none already exist.

During the last, twelve months the Schools of 86 places have been received into Union, besides such as have been indirectly united through the valuable assistance of the Diocesan and Local Societies.

In referring to the poor and populous parts of the kingdom, the Committee have expressed their conviction of the want of Schools in Wales, and the peculiar difficulties which exist in regard to them through various parts of the principality. To surmount such obstacles they have long been desirous of acting in concert with the trustees of a considerable fund for education which exists in these parts, being satisfied that, by combining their exertions and resources with those of the trustees, much more extensive benefit would result to the community than can be hoped for by any separate efforts. The negotiation for this purpose, they are happy to report, is now going forward with every prospect of success.

Her Royal Highness the Duchess of Kent has presented 100*l.* to the funds of this Institution.

The Receipts of the past year amount to 7,992*l.* 13*s.* 10*d.*; the Expenditure to 7,391*l.* 12*s.* 5*d.*; leaving a balance in the hands of Messrs. Drummond of 601*l.* 1*s.* 5*d.*

*Central School, Sanctuary, Westminster,
23d May, 1833.*

POLITICAL RETROSPECT.

DOMESTIC.—Little of a satisfactory nature has transpired since our last. We then announced our intention of enumerating all the acts of the late session; but on reflection, it strikes us, that we should merely encumber our pages with much useless matter, and the acts themselves are announced for publication in a condensed form. In the mean time, it must be satisfactory to our readers to learn, that the Radical and Whig members of the house, have no less than *nine* notices of motions for the coming session, respecting the Church Establishment,—which they are anxious to restore to its *primitive purity*:—in other words, to appropriate the revenues thereof, for the purpose of gratifying the always erring mob,—and securing to themselves the sweet voices of the *enlightened* Infidels, whom Lord Grey has thought proper to invest with the elective franchise.

We ought not to forget that the *Birmingham Parliament* has passed a vote of censure on that of *St. Stephen's*. The Vulcans of that enlightened town proclaim that Reform has done nothing for them; that the Whigs have refused to go to war; and that the trade in muskets has considerably declined.—The sword cutlers of Sheffield join in the cry; and these newly enfranchised boroughs are anxious for a continental war to increase their sordid gains,—and if a general war cannot be “blown up,” to use a furnace-phrase—why, say these patriots, a *civil* war may do something. So much for the patriotism of Lord Grey's correspondents—so much for the humanity of the Whigs—so much for the consistency of Reformers. These brawlers have been shouting “peace and plenty—Reform and cheap bread—no king, and no priests,”—till their throats were dry as pounced parchment. But now peace, it is found, does not increase the demand for murderous weapons, Reform has not diminished the price of bread, nor will abolition of the monarchy and Church add to the creature-comforts of the unwashed. This the half-witted and deluded rabble begin to see—but still know not the remedy:—consequently annual parliaments,—universal suffrage,—vote by ballot,—no qualification, &c. &c. form the burden of their song:—but enough.—

RUSSIA AND TURKEY.—It appears probable that ere the lapse of many weeks, England will begin to reap the

fruits of the miserable foreign policy of the enlightened and liberal Lord Palmerston. Intelligence has arrived, via Ancona, of a revolution having broken out in Constantinople, and that the city had been fired in various quarters, many thousand houses having been totally destroyed by the conflagration. The Sultan had summoned the emperor of Russia to his aid, and we can readily conceive the alacrity of the Autocrat in listening to the call of his *ally*, and reoccupying Constantinople. But we shall be much deceived if Nicholas retires again,—and should not be surprised if the mosque of St. Sophia, before the expiration of another year, were converted into a Christian Church. Should this take place, the British trade in the Levant will soon be annihilated,—which, added to the loss of the West Indies, and the jeopardy of the East, may possibly open the eyes of those who have any thing to lose, to the awful position we are reduced by Whig misrule.

AUSTRIA AND PRUSSIA continue to maintain their conservative principles, and, as might be expected, are prosperous and happy.

FRANCE AND BELGIUM remain *in statu quo*,—a bankrupt exchequer, and popular discontent, being the natural results of revolutions.

PORTUGAL.—As we anticipated in our last publication, the army of the king of Portugal, under the command of Marshal Bourmont, has invested Lisbon. The great body of the Portuguese nation have made a decided movement in favour of Don Miguel;—all the provinces in his rear, even by the account of his most bitter foes, are at his command; and the harvest, both of corn and fruit, has proved most abundant; so that, we have no doubt, with a highly-disciplined and enthusiastic army, a devoted populace, and abundant resources, His Majesty will soon give a good account of Don Pedro and his piratical band of marauders.

IRELAND.—The marquis of Wellesley succeeds Lord Anglesea in the government of this papist-ridden land.—We do not think there is more difference between these liberal lords than that which exists between the upper and under shell of an oyster.

THE COLONIES.—Strong hopes are entertained that the slaves will not have recourse to violence,—and that some few may be induced to work;—we doubt both.

CALENDARIUM ECCLESIASTICUM.

OCTOBER, 1833.

LESSONS, &c.	SUBJECT.	AUTHORS to be CONSULTED
18 SUNDAY after TRINITY.		
<i>Morning</i> .—Ezek. xx.	Jewish Sabbaths	J. Mede. 55. N. Parkhurst. II. 98. Bp. Van Mildert. II. 85. F. Bragge on Miracles. II. 189. See Sunday after Ascension. Cal. Eccles.
Mark ix.	Transfiguration	Bp. Seabury. II. 55. W. Chillingworth. 437.
Collect.	Prayer for Grace to resist Temptation	Dr. M. Hole. IV. 386.
Epistle, 1 Cor. i. 4—8.	Spiritual Gifts	Dr. G. Stanhope. III. 505. Dr. I. Barrow. I. 221. 231.
Gospel, Matt. xxii. 34—46.	Love of God	Bp. Beveridge. II. 481. Abp. Sharpe. IV. 215.
Appropriate singing Psalms {	XIX. 8, 9, 10, 11, c.m. <i>Bedford</i> . XXIV. 1, 3, 4, 5, c.m. <i>St. George's</i> .	
<i>Evening</i> .—Ezekiel xxiv.	Ezekiel a Sign to the Jews	W. Reading. III. 423. Dr. J. Rogers. I. 401.
2 Cor. v.	Regeneration	J. Miller. 47. C. Girdlestone. I. 37.
Appropriate singing Psalms {	LXXI. 1, (2), 4, 6, c.m. <i>Abridge</i> . <i>Evening Hymn</i> .	
19 SUNDAY after TRINITY.		
<i>Morning</i> .—Dan. iii.	Shadrach, Meshach, &c.	W. Reading. IV. 1. Dr. Baddely. 211.
Mark xvi.	Belief and Baptism	Dr. E. Burton. 215. 238. 261. J. Lonsdale. I. 21. 41.
Collect	Prayer for Guidance of the Holy Spirit	Dr. M. Hole. II. 279.
Epistle, Ephes. iv. 17—32.	Anger without Sin	Dr. Moss. IV. 107. 137. A. Trebeck. 97.
Gospel, Matt. ix. 1—8.	The Man Sick of the Palsy	Bp. Seabury. II. 69. Bp. Horne. II. 256.
Appropriate singing Psalms {	XXXIV. 6, 7, 8, c.m. <i>Irish</i> . CXIX. 149, 150, 151, 152, c.m. <i>Bexley</i> .	
<i>Evening</i> .—Dan. vi.	Daniel in Prayer	Bp. Horne. I. 364. Dr. Townson. 117. or Xn. Remembrancer. X. 597.
2 Cor. xii.	Sufficiency of Divine Grace	T. Gisborne. III. 53, &c. Bp. Beveridge. I. 338. C. Girdlestone. I. 53.
Appropriate singing Psalms {	XVIII. 15, 16, 17, l.m. <i>St. Olave's</i> . XCIX. 1, 2, 3, 4, c.m. <i>Sheldon</i> .	
20 SUNDAY after TRINITY.		
<i>Morning</i> .—Joel ii.	Duty of Fasting and Prayer	Dr. Coney. III. 389, &c. W. Jones. Posth. Ser. II. 207.
Luke vi.	On Loving our Enemies	H. Scougal. 148. J. Balguy. 225.
Collect	Prayer for Strength to accomplish God's Will	Bp. Blackhall. I. 522. 532.
Epistle, Eph. v. 15—21.	Redeeming the Time	Dr. N. Brady. I. 89. Dr. J. Rogers. 233, &c. C. Benson. Hul. Lec. 1820. 431.
Gospel, Matt. xxii. 1—14.	Wedding Garment	Xn. Remembrancer. C. W. Le Bas. VIII. 641. Pastoralia. Sermon 52.
Appropriate singing Psalms {	LXXIX. 5, 8, 9, c.m. <i>Burford</i> . LVII. 7, 8, 9, 10, c.m. <i>Devizes</i> .	
<i>Evening</i> .—Micah vi.	Extent of Genuine Religion	T. Gisborne. III. 296. T. Dorrington. 59.
Gal. vi.	Necessary Effects of Sin and Holiness	Bp. Seabury. II. 131. Dr. N. Carter. 107, &c.
Appropriate singing Psalms {	XXVI. 1, 5, 6, c.m. <i>Abridge</i> . <i>Evening Hymn</i> .	

LESSONS, &c.	SUBJECT.	AUTHORS to be CONSULTED.
21 SUNDAY <i>after</i> TRINITY.		
<i>Morning</i> .—Habakk. ii.	The Just shall live by Faith	{ G. & Faber. II. 125. 147. W. Lending. IV. 58. F. Bragge. I. 358.
Luke xlii.	Barren Fig-tree	{ Xn. Remembrancer. W. B. Clarke. XII. 27. J. Knight. 280.
Collect	Prayer for Pardon and Purification	{ S. Johnson. II. 195. J. Hoole. I. 289. 509.
Epistle, Eph. vi. 10—20.	Christian Warfare	{ G. H. Glasse. 315. Bp. Horne. II. 215. on Eph. xi. 11.
Gospel, John iv. 46—54.	The Whole Gospel	{ Dr. M. Hole. IV. 443. Dr. G. Stanhope. III. 575.
Appropriate singing Psalms {	XVIII. first 3 verses of Part 5, c.m. <i>Westminster New.</i>	
	LXXIII. last 4 ver. L.M. <i>Angel's Hymn.</i>	
<i>Evening</i> .—Prov. i.	Folly of Sin	{ Dr. R. Moss. VI. 61. Xn. Rememb. IV. 513.
Phil. i.	On Life and Death	{ Bp. Heber. I. 320. 335. Archd. Hodson. 382. Bp. Smalridge. 599.
Appropriate singing Psalms {	II. 1, 2, 3, 4, c.m. <i>Abingdon.</i> <i>Evening Hymn.</i>	

UNIVERSITY, ECCLESIASTICAL, AND PAROCHIAL INTELLIGENCE.

ADDRESS TO THE BISHOP OF BRISTOL.

On Monday, September 2, the Rev. Dr. England, Archdeacon of Dorset, waited on the Lord Bishop of the Diocese, at Weymouth, with the following address, on presenting his Lordship with a piece of plate, voted by the Clergy of Dorset, as a testimony of their respect for the amiable qualities of their Diocesan, as well as of their high admiration of his conduct during the disgraceful riots at Bristol, on Sunday, October 30, 1831:—

“My Lord, I have the gratification of presenting, in the name of the Clergy of Dorset, this testimonial of our respect to your Lordship, as our revered Diocesan, not only on account of our high esteem for your Lordship's private virtues, but of our admiration also of the pious fortitude which your Lordship displayed during the disgraceful riots in Bristol, on Sunday, October 30, 1831, when, with your life endangered by an infuriated mob, and your palace threatened, your Lordship evinced the true character of a Christian Bishop, preferring whatever danger might attend the discharge of your duty, to the counsel which urged your flight from the Cathedral.

“Your Lordship's answer, ‘Where can I die better than in my own Cathedral?’ will remain a lasting memorial of pious resignation to the will, with perfect confidence in the protection, of Almighty God. This piece of plate, which I have the honour of offering to your Lordship's acceptance (delayed, as it has been, from particular circumstances), is peculiarly adapted to the character of ‘a Bishop—a lover of hospitality;’ a quality which, amongst the many other requisites, your Lordship is well known to possess in the best and wisest sense; a quality not exercised towards the Clergy alone, but, on proper occasions, extended in acts of charity to ‘the poor destitute.’

“This memorial of our attachment to your Lordship's person will, we flatter ourselves, be received with the kind feelings which your Clergy constantly experience from you. I need not, I trust, express the personal satisfaction which I feel in being deputed to act as their representative on this gratifying occasion.”

Upon which his Lordship was pleased to return the following kind answer:—

“Mr. Archdeacon, The munificent testimonial of the regard of the Clergy of Dorset, which you have so kindly presented to me, must be highly gratifying, as coming from a body of men whose character gives great importance to every expression of their sentiments.

“Unaffectedly conscious of my own deficiencies, and that I have no other claim to their respect, as their Diocesan, than that which the ordinary discharge of episcopal functions, under circumstances of affliction and difficulty, might be calculated to establish, I am led to observe a too favourable estimate of my conduct, by those whose

mark of attachment I have now to acknowledge; while I myself have so seldom an opportunity of publicly testifying my sense of the prominent exertions deserving notice among them. I have then only to request that you will return my most grateful thanks for this splendid compliment which I have received from the Clergy, and that you yourself will be fully sensible of your obliging attentions upon this and every other occasion."

TRIBUTES OF RESPECT.

A handsome tea equipage of silver, manufactured by Messrs. Paynes, of Old Bond Street, Bath, has been presented by the inhabitants of Weston, to the Rev. Edward Wilkins, M. A. as a testimonial of respect, on his retirement from the Curacy of the above Church

A public dinner was given by subscription at Eltham, Kent, on Thursday, September 12, by poor and rich, to testify the general feeling of respect entertained towards their worthy Vicar, the Rev. J. K. S. Brooke, fifty years resident in that parish. Nothing could exceed the enthusiastic feelings of affection with which the rev. gentleman was hailed by the parishioners, of all ages.

The remains of the great and good Mrs. Hannah More were buried on the 13th instant in the family vault at Wrington, Somerset. The bells of all the churches in Bristol tolled, as the procession passed through the city. At Barley Wood, in the parish of Wrington, long Mrs. More's residence, and the resort of all that adorned the age in piety, talent and learning, the procession was met by the National Schools of Wrington, which Mrs. More warmly patronized to the last, together with the clerk, sexton and beadle of the church. These were followed by a large body of clergy and other gentry. Here the procession halted, and the mourners dismounted, and followed on foot. The Rev. T. T. Biddulph, Rector of St. James's, Bristol, chosen by Mrs. More's friends to officiate, and the Rev. H. Thompson, Curate of Wrington, headed the procession. Among the mourners and followers we observed Sir Robert H. Inglis, Bart. the Rev. Professor Lee, D. D., J. S. Harford, Esq. of Blaise Castle, and other distinguished clergy and laity. When arrived at the church, the children of the National Schools formed in line, and the Rev. T. T. Biddulph commenced the service. Appropriate psalms were sung by the choir. The church was completely crowded. The day was kept with the utmost solemnity at Wrington, all the shops being closed. The attendance would have been still more numerous, had not an express arrived on the morning of the funeral, stating that it would arrive an hour and a half before the appointed time. In consequence, many were disappointed. The funeral sermon was preached the Sunday following by the Rev. Henry Thompson, to as large a congregation as can be remembered in Wrington church. The sermon will be found in our pages.

MRS. HANNAH MORE'S BEQUESTS.—The following is a statement extracted from the will of the late Mrs. Hannah More, of her munificent public bequests. The sums bequeathed in legacies of this description amount to upwards of 10,000*l.*, and it will be seen that most of the charitable institutions of Bristol are included in the list. The name of this excellent and pious lady will henceforth be classed with those of the eminently distinguished characters, whose benevolent and public spirited conduct has conferred so many benefits upon society.

To the Bristol Infirmary, 1000*l.*

To the Anti-Slavery Society, 500*l.*

To the London Poor Pious Clergy, 500*l.*

To the London Clerical Education Society, 100*l.*

To the Moravian Missionary Society, 200*l.*, to be partly applied towards the schools or stations at Greenkloof, Gnadenthal, and other Moravian settlements at the Cape of Good Hope.

To the Welsh College, 400*l.*

To the Bristol Clerical Education Society, 100*l.*

To the Hibernian Society, 200*l.*

To the Reformation Society, 200*l.*

To the Irish Religious Tract and Book Society, and the Irish Scripture Readers Society, 150*l.* each.

To the Burman Mission, and to the Society for the Conversion of the Jews, 200*l.* each.
 To the following Societies or Institutions, viz.:—For Printing the Scriptures at Serampore, the Baptist Missionary Society, the London Seaman's Bible Society, the Bristol Seaman's Bible Society, the Liverpool Seaman's Bible Society, the London Missionary Society, and the Society for Printing the Hebrew Scriptures, 100*l.* each.

To the British and Foreign Bible Society, 1000*l.*

All the foregoing legacies are 3 per cent. consols; the following are in sterling money:—

To the Church Missionary Society, 1000*l.*—300*l.* of which to be applied towards the mission among the Syrian Christians at Travancore, near Madras, in Southern India.

To the Society for Educating Clergymen's Daughters, by the Rev. Carus Wilson, 200*l.*
 For the Diocese of Ohio, 200*l.*

To the Trustees of the New Church at Mangotsfield, 150*l.*

To and for the purposes, societies, and institutions, after mentioned, viz.:—For the Bristol Strangers' Friend Society, the Bristol Society for the Relief of Small Debtors, the Bristol Penitentiary, the Bristol Orphan Asylum, the Bristol Philosophical Institution, the London Strangers' Friend Society, the Commissioners of Foreign Missions in America, towards the School at Ceylon, called Barley Wood, the Newfoundland Schools, the distressed Vaudois, the Clifton Dispensary, the Bristol District for Visiting the Poor, the Irish Society, and the Sailors' Home Society, 100*l.* each.

To the purposes, societies, and institutions following, viz.:—The Christian Knowledge Society, the Bristol Misericordia Society, the Bristol Samaritan Society, the Bristol Temple Infant School, the Prayer-Book and Homily Society, the London Lock Hospital, the London Refuge for the Destitute, the Gaelic School, the Society for Female Schools in India, the Keynsham School, the Cheddar School, for Books for Ohio, the Bristol and Clifton Female Anti-Slavery Society, the Clifton Lying-in Charity, the Clifton Infant School, the Clifton National School, the Clifton Female Hibernian Society, the Temple Poor, and for Pews in Temple Church, 50*l.* each.

To the Bristol Harmonia and Edinburgh Sabbath Schools, 19 guineas each.

To the Shipham Female Club, 50*l.*

To the Cheddar Female Club, 19 guineas.

To the Poor Printers' Fund, 19 guineas.

For the Shipham Poor, 50*l.*

To the Ministers of Wrington and Cheddar, for their respective Poor, 19 guineas each.

To the Minister of Nailsea, for the Poor, 5*l.*

To my Old Pensioners at Wrington, 1*l.* each.

To the Kildare-place School Society, Dublin, 100*l.* sterling, and 200*l.* 3 per cent.

In addition to the foregoing munificent legacies, this pious lady has bequeathed the whole of her residuary estate, which it is expected will amount to a considerable sum, to the new Church, in the out-parish of St. Philip, in Bristol.

In addition to the liberal donation of 50*l.* from the Bishop of Ely, towards rebuilding the chancel of Trinity Church, Cambridge, the Vicar and Lecturer (the Rev. C. Simeon and the Rev. W. Carus) have contributed the sum of 100*l.* each towards the same object. It is intended that the new chancel shall be of a size corresponding to that of the transepts, which will render it much more spacious and commodious than the present one.

GOVERNESSES' MUTUAL ASSURANCE SOCIETY.—The directors of this excellent institution have just published their second annual report, and we beg to draw the attention of the public, and particularly that of governesses, to this most useful society. Its objects are to provide a certain payment of money during the times of ill health, and to purchase small annuities, commencing at various ages. It is well calculated to promote the comfort and respectability of a most deserving, and yet too often distressed class of society. Private tutors, who hold similar stations in families, have the advantage of being presented to livings, and may be promoted in various ways, from which females are excluded; and we constantly hear, as a subject of regret by parents, that they have no opportunity of rewarding those who have so much benefited their children. Through this institution, which is in a flourishing state, such parents or their friends may, by the payment of a small sum, when their children's education is finished, evince their gratitude, and secure to the governess assistance during sickness, and a comfortable annuity in the decline of life.

CHURCH MISSIONARY SOCIETY.—The Report of the Church Missionary Society states, that the Society's stations in the South Seas, beyond the Ganges, the East Indies, Russia, the Mediterranean, South America, Madagascar, and the Mauritius, and in British Guiana, amount to 220; in which there are 93 missionaries, and 21 European and 243 native assistants. In this range of operations there are 54 churches, 4557 communicants, 448 schools, and 27,257 scholars. The number of students now in course of preparation in their seminary is seventeen. With respect to the Society's funds, the receipts during the past year amounted to nearly 37,500*l.*, and the expenditure was upwards of 42,000*l.*, leaving a balance against the Society of nearly 5000*l.*

The British and Foreign Bible Society has expended, since its establishment 1,967,058*l.* 18*s.*, and issued, in Bibles and Testaments, 8,145,456 copies.

CLERICAL APPOINTMENTS.

<i>Name.</i>	<i>Appointment.</i>
Byron, John	Domestic Chapl. to the Duke of Sutherland.
Dakins, J. H.	Domestic Chapl. to H. R. H. the Duke of Cumberland.
Feil, T. W.	Senior Tut. and Fell. of Durham Coll.
Forklington, Henry Sharpe	Domestic Chapl. to the Marquis of Camden.
Pritchard, Richard	Chapl. & Mast. of Grammar School, Stratford-on-Avon.
Rose, Hugh James	Profess. of Divinity at Durham University.
Wesley, Charles	Chapl. to H. M.'s Household at St. James's Palace.

PREFERMENTS.

The King has been pleased to grant to the Hon. and Right Rev. Edward Grey, the Lord Bishop of Hereford, D. D. of Christ Church, the place and dignity of a Prebendary of the Collegiate Church of Westminster, void by the death of the Rev. Wm. Tournay, D. D. late Warden of Wadham College, Oxford.

<i>Name.</i>	<i>Preferment.</i>	<i>County.</i>	<i>Diocese.</i>	<i>Patron.</i>
Ball, John	Oxford, St. Giles, V.	Oxford	Oxford	St. John's Coll. Oxf.
Clark, Joshua	Uldale, R.	Cumb.	Carlisle	
Coldham, George	Glemsford, R.	Suffolk	Norwich	Bp. of Ely
Cox, John	Poslingford, V.	Suffolk	Norw.	{ Col. Thos. Weston, & Mary his Wife
Curling, William	{ Southwark, St. Saviour's, Chapl.	{ Surrey	Winch.	The Parishioners
Davies, William	Llangynllo, R.	Cardigan	St. David's	Freeholders
Ekins, Robert	Folke, R.	Dorset	{ P. of D. of Sarum	{ D. & C. of Sarum
Fenton, John	Ousby, R.	Cumb.	Carlisle	Bp. of Carlisle
Fitzroy, T. W. Coke	{ Grafton Regis, R. with Alderton, R.	{ Northam.	Peterboro'	Lord Chancellor
Foxton, Fred. Joseph	Hoghton, C.	Lancas.	Chester	V. of Leyland
Harding, T.	Bexley, V.	Kent	Cant.	Viscount Sidney
Harrison, W. Bagshawe	Gayton, R.	Lincoln	Lincoln	Lord Chancellor
Horne, Thomas	Mursley, R.	Bucks	Lincoln	Mrs. Childers
Jackson, W.	Penrith, St. Andrew, V.	Cumb.	Carlisle	Bp. of Carlisle
Lucas, William	Billockby, R.	Norfolk	Norwich	Rev. W. Lucas
Mayor, Robert	Copenhall, R.	Chester	Chester	Bp. of Lichf. & Cov.
Morgan, Chas. Hen.	Beachley, C.	Gloster	Gloster	V. of Tidenham
Morgan, S. F.	{ Birmingham, —Nineveh, C.	{ Warwick	Lichf.	{ V. of St. Martin, Birmingham
Morris, Richard	Eatington, V.	Warwick	Worcest.	E. J. Shirley, Esq.
Page, Thomas	Cheltenham, St. Paul, C.	Gloster	Gloster	
Paulet, Lord Charles	Preb. of Cath. Ch. of Salisbury			Bp. of Salisbury
Powell, Morgan	St. Bride's, V.	Glamorg.	Llandaff	
Prowett, John	Catfield, R.	Norfolk	Norwich	Bp. of Norw. this turn
St John, George	Warndon, R.	Worcest.	Worcest.	Sir T. Winnington, Bt.
Topping, George	Rockliffe, C.	Cumb.	Carlisle	D. & C. of Carlisle
Vesey, Daniel	Daventry, P. C.	Northam.	Peterboro'	Christ Ch. Oxf.

Name.	Preferment.	County.	Diocese.	Patron.
Williams, Thomas .	Llangwym, R.	Pemb.	St. David's	Mrs. Ann Barlow
Wilson, J. . . .	Folkingham, R.	Lincoln	Lincoln	R. Arkwright, Esq.
Woodhouse, G. H. .	Boulton, C.	Derby	Lichfield	Proprietors of Estates

CLERGYMEN DECEASED.

Campbell, R. Caleb .	Owstone, V.	W. York	York	P. D. Cooke, Esq.
Cooper, James . .	Hoghton, C.	Lancast.	Chester	V. of Leyland
Davy, Martin . . .	{ Fell. of Magdalene Coll.	Oxf.		
	{ Waterperry, V.	Oxford	Oxford	Joseph Henley, Esq.
Holme, Nicholas . .	{ Rise, R.	E. York	York	Lord Chancellor
	{ North Mimms, V.	Herts.	Lincoln	Mrs. Fullerton
Johnson, John . .	{ Great Parndon, R.	Essex	London	{ Hon. W. T. L. P. Wellesley
Jones, John . . .	Llangynllo, R.	Cardigan	St. David's	Freeholders
Mawdesley, Thomas	Chester, St. Mary, R.	Chester	Chester	Earl Grosvenor
Morris, John . . .	Llangwym, R.	Pemb.	St. David's	Mrs. Ann Barlow
Parsons, John, D.D.	{ St. John, Wapping, R.	Middles.	London	Brasen. Coll. Oxf.
	{ Skegness, R.	Lincoln	Lincoln	Earl of Scarborough
Shuckburg, C. W. .	Goldhanger, R.	Essex	London	N. Westcombe, Esq.
Smith, E. Grose . .	St. Helen's, P. C.	L. of Wht.	Winch.	Eton Coll.

Name.	Appointment.
Horsford, John	Chapl. to the Earl of Aberdeen.
Tahourdin, William	Fell. of New Coll. Oxf.

OXFORD.

MARRIED.

At St. George's, Hanover Square, the Rev. James Linton, M.A. Fellow of Magdalen College, to Eliza, second daughter of the late Rev. Thomas Wingfield, Rector of Teigh, in the county of Rutland.

At Shalden, Hants, the Rev. Edward Wickham, M.A. Fellow of New College, to Christiana St. Barbe, second daughter of the Rev. C. H. White, Rector of Shalden.

At Seven Oaks, Kent, Hassard Hume Dodgson, Esq. M.A. Student of Christ Church, an Ireland Scholar in 1826, and of Lincoln's Inn, to Caroline, fifth daughter

of James D. Hume, Esq. of Russell Square, London.

By the Rev. F. C. Massingberd, of Trinity Church, St. Marylebone, John C. Dowdeswell, Esq. M.A. Student of Christ Church, and second son of J. E. Dowdeswell, Esq. of Pull Court, Worcestershire, to Sophy, only daughter of Chas. Godfrey Mundy, Esq. of Burton, Leicestershire.

The Rev. Charles Henry Watling, B.D. Fellow of Jesus College, and Perpetual Curate of Charlton Kings, Gloucestershire, to Emily, third daughter of Thomas Colley Porter, Esq. of Aighburth Hall, near Liverpool.

CAMBRIDGE.

MARRIED.

At St. Mary's Church, Bury, by the Rev. G. J. Haggitt, the Rev. John Graham, D.D. Master of Christ's College, in this University, to Charlotte, youngest daughter of the late Rev. Robert Porteus, Rector of Wickham Bishops, Essex.

By the Rev. Frederick Smith, M.A. Mathematical Professor, East India College, the Rev. Charles Smith, B.D. Fellow and Tutor of St. Peter's College, in this University, and Rector of Newton, Suffolk, to Susanna, youngest daughter of J. L. Moilliet, Esq. of Hamstead Hall, Staffordshire.

NOTICES TO CORRESPONDENTS.

For the excellent Sermon in our present Number, preached on occasion of the death of Mrs. Hannah More, we are indebted to the Rev. H. Thompson, Curate of Wrington. It is published separately, with an Appendix, by Messrs. Rivington.

"D. I. E."s kind communication came too late; as did the resolutions from Ripon.

The last sentence of a "Scotch Episcopalian"'s note explains fully the "impossibility."